

PW's: a Red sop?

The caution with which the UN command first approached the enemy proposal for the resumption of truce talks now appears to have been justified (AM. 4/25, p. 99). The test of Communist sincerity was to have been their readiness to repatriate *all* the sick and wounded PW's they held. Yet, as the fortunate few Americans to be returned were interviewed on April 21, each one spoke of others in worse physical condition who had been left behind for some mysterious reason. If the testimony of our soldiers is to be accepted, and there is no reason why it should not, then the Communist agreement to repatriate the sick and wounded was probably nothing more than a sop to bring the UN back to the conference table for more prolonged bickering over the meaning of voluntary repatriation. The Communists have been equally insincere in accounting for the over-all number of prisoners they have taken since the beginning of the war. Not one of the men received at Freedom Village was captured before Nov. 19, 1950, when the Chinese Communists intervened in Korea. What of those captured before that date? It seems odd that none of them has been included among the returnees. Right now the only possible assumption is that the early grim reports of atrocities committed on Allied prisoners were true. The Reds have much to answer for before we can trustfully resume truce talks. We need an accurate account of the prisoners they have taken and a satisfactory explanation of why they are still holding some of our sick and wounded. The least we can do is to demand international inspection of their prison camps. Meanwhile we join the rejoicing relatives of our returned PW's in thanking Almighty God for their release.

The Japanese elections

The elections of April 19, which followed what a Japanese radio commentator had called the "silliest Diet dissolution in history" (AM. 3/28, p. 695), turned out to be the elections which nobody won. Premier Yoshida had sought to solidify his position by winning an outright majority in the lower house. He failed. Ichiro Hatoyama, leader of the dissident Liberal party faction which was responsible for the Diet dissolution, had hoped for enough seats to retire Mr. Yoshida permanently. He also failed. Final unofficial returns give the following line-up in the lower house.

Party	Seats
Liberal	199
Dissident Liberal	35
Progressive	76
Left Wing Socialist	72
Right Wing Socialist	66
Communist	1
Others	17

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Though Premier Yoshida's party suffered a net loss of 5 seats and is 35 short of a majority, it is still the

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largest unit in the Diet. Both Socialist parties made gains at the expense of the Liberals and Progressives but they are not yet in a position to organize a successful coalition to supplant Mr. Yoshida. Thus the underlying issue in Japanese politics—the Premier's "pro-Westernism"—is as unsettled as it was before. The election results show strong support in the Japanese electorate for his policies. Whether or not the Diet will fully support them is another question.

New threat in Indo-China

Despite the Kremlin's peace offensive and enemy eagerness to get back to the conference table at Panmunjom, the Communists extended their shooting war into another country two weeks ago. By invading Laos, another of the three Associated States of Indo-China, Ho Chi Minh's neighboring Vietnamese rebels opened a new chapter in Indo-China's seven-year conflict. Besides enormously increasing French military difficulties, Ho's move is calculated to gain enough Laotian territory to set up a newly created puppet regime, the "Free Laos Government." When the Communist leader turns his attention to Cambodia, the third of the Associated States, he may find an invasion unnecessary. In New York on April 18 King Norodom Sihanouk, ruler of that little country, warned that the Cambodians may rebel and become part of Ho's political movement, unless France gives his people more independence. He added:

There has been growing support among the people of Cambodia for the theory that the Vietminh is fighting for the independence of the country. They do not want to die for the French and help them stay here.

The King called for the continuation of the French-Indo-Chinese anti-Communist struggle, but in a "real" French Union in which the member countries enjoyed the same independence as do India and Pakistan in the British Commonwealth. If these are the only terms under which the Indo-Chinese will fully cooperate, the French had better yield. Time is running out.

Cabinet members under fire

Before a heavy barrage of criticism from U. S. scientists for his March 31 dismissal of Dr. Allen V. Astin, director of the National Bureau of Standards (AM. 4/25, p. 93), Secretary of Commerce Sinclair

Weeks hastened on April 17 to look to his defenses. He asked Dr. Astin, who was to have left his post on that date, to continue as director until a committee appointed to evaluate the functions and operations of the bureau in relation to present national needs completes its work. After that, the director would be changed to "a position of comparable grade." Mr. Weeks disavowed any intention of casting reflection upon the competence or integrity of either Dr. Astin or the bureau. This placated the scientists, among whom certain earlier remarks of the Secretary had aroused fears that politics might invade the strictly scientific precincts of NBS. The inquiry into the testing methods of NBS and its relations to the business community can now proceed in a less impassioned atmosphere . . . A Cabinet colleague of Mr. Weeks, Secretary of the Interior Douglas McKay, came under fire the very next day when he dismissed Albert M. Day from the post of director of the Fish and Wildlife Service. Sen. Estes Kefauver of Tennessee accused the Secretary of using the service for political purposes. Mr. Day laid his dismissal to pressure from duck hunters and Alaskan salmon packers. Rachel Carson, author of the best-seller *The Sea Around Us* and former editor for the Fish and Wildlife Service, saw in the dismissal a threat that "our national resources are to become political pawns." The Administration should move quickly to reassure the public on both these cases.

Public power: McKay to the rescue

In a radio interview on April 19, Interior Secretary Douglas McKay blocked what looked like a power play to stampede the Administration into reversing the Government's longstanding power policy. First came the Secretary of Defense, Charles E. Wilson, announcing with all the prestige of his office that the Federal Government ought to sell all its hydroelectric projects and get out of the business for good. That blast rated headlines and inspired a rash of editorials on the theme of "creeping socialism." No sooner had the tumult subsided than former President Herbert Hoover, in a speech at Cleveland on April 11, "viewed with alarm" the great growth of Federal-owned generating capacity. He called for an end to all congressional appropriations for new plants designed

solely to produce electric power. There followed another spate of headlines and editorials. It was at this point that Mr. McKay, presumably speaking for the Eisenhower Administration, appeared on the radio. Asked whether Uncle Sam ought to sell all his power projects, he said:

These have been built with taxpayers' money. They are self-supporting, returning a good profit, and at the present moment, I don't know of any of them that should be sold.

To a further question, whether the Government should build any new projects, he said that it should. Mr. McKay talked in a common-sense, non-doctrinaire way as if there was room in the power field for both private enterprise and government. That, we imagine, is the position of the vast majority of the American people.

Shell game with the budget

According to the headlines, the House Appropriations Committee whacked \$721 million from the \$1.1 billion requested for 23 independent agencies in the Truman budget. According to the Democrats, the cuts are mostly "phony." The critics are right. The Truman budget provided \$396 million for the Federal Civil Service retirement fund. Of this, \$176 million represents the Government's usual contribution to match payments of its employees. The House Committee knocked this item out, though it blandly admitted that the money would have to be paid sometime. It "saved" another \$192 million by ordering the Treasury not to pay interest on money it has borrowed from the fund. Since this interest belongs to the fund by law, the committee's gesture amounts to a shift of \$192 million from one of Uncle Sam's pockets to another. Equally misleading was a stipulation that \$27 million in increased annuities, due from Congress by law, be paid from the fund itself and not by a new appropriation. By a similar ruse the committee "saved" even the \$225 million which President Eisenhower, in his revision of the Truman figures, had budgeted for defense stockpiling. The Administration was told to use unexpended balances from previous appropriations. New money will have to be appropriated eventually. As for the relatively small amount of money actually saved—\$200 million at the most—much of it had better be spent. The committee forbade the President to start any new public housing projects after June 30. That is taking economy out of the hides of the poorest citizens of our cities. If this bill, which the House approved April 22, is an indication of how the budget is to be balanced to justify a tax cut, the Appropriations Committee is perpetrating a dangerous hoax on the American people.

For more probes

With so many probes in the congressional works, a man must seem out of his mind who suggests still another. Nevertheless, we have the temerity to call for not one additional probe, but two of them. We suggest that the Senate Labor Committee send a group

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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scouting through the Naugatuck Valley of Connecticut, site of the nation's brass industry. Rumors are abroad that some of the employers are showing favoritism to the Mine, Mill and Smelter Workers, an independent union ousted by the CIO for pro-communism. Mine-Mill's chief rival for the brassworkers, the metalworkers section of the United Auto Workers, seems to be having a much harder time winning decent contracts than do the pro-Communists. If such a probe went deeply enough, it might uncover a letter of a certain employer depreciating UAW and lauding Mine-Mill leaders as "those who truly represent our employees and are as interested in their welfare as we are." While the Senate group is thus occupied, the House Labor Committee ought to dispatch investigators to the little Louisiana town of Elizabeth. They won't find much there beyond two paper mills—Calcasieu Paper Co. and Southern Industries, Inc.—and a colony of company-owned homes. Almost a year ago, two AFL unions, after years of effort, won collective-bargaining elections at both plants. Following six months of fruitless negotiations looking toward a contract, the unions called a strike. What has happened since then reads like a page from one of the worst pre-Wagner Act eras of U. S. labor history. The investigators might be surprised to learn that the local deputy sheriff is paid partly by the county and partly by the companies. They will learn other disgraceful things, too.

Adolescent crime and reading

Every year one youngster out of every forty-three under eighteen years of age becomes involved with the police and the courts. In New York recent surveys have shown that while minor types of juvenile crime have kept pretty much on a level over ten years, serious violations have risen alarmingly. Robbery with a weapon and mugging, for instance, rose from 190 cases in 1941 to 344 in 1951; burglary, from 879 to 1,687; assault, from 151 to 324. One result, according to Judge Charles E. Moylan of the Supreme Bench of Baltimore, is that youngsters "make up a substantial share of our prison population. They are the recruits in the army of habitual criminals." One interesting development in remedial action among the young is that there seems to be a definite connection between deficiency or retardation in reading and the emotional instability that may lead to crime. This is the conclusion of both Judge Moylan and of John Warren Hill, presiding justice of New York City's Domestic Relations Court, who says that "it has been proved that remedial reading is an effective measure for the correction of many behavior difficulties." We wonder if it could not also be proved that publishers of the more sensationally illustrated comic books and magazines, by contributing to the continual retardation of reading proficiency, at least indirectly keep alive the emotional instability that leads to crime. Perhaps the bar associations could assign some of their staff to embark on such a study.

GERMANY AND RED "PEACE OFFENSIVE"

If the white birds fluttering seductively out of the Kremlin's dovecotes have raised timid hopes in some quarters, they have not borne messages of clarification on the over-all German scene. Here is an outline of the situations in the two Germanys.

East Germany. The heat is on again for Big Four Power talks on the reunification of Germany. Walter Ulbricht, head of the Socialist Unity (Communist) party, obviously acting on orders from Moscow, has declared that "if the United States really wishes to help the German people, then it should not dictate the treaties of Bonn and Paris, but declare its readiness to accept a four-Power conference on the proposal for a peace treaty with Germany." At the same time, the East German Parliament sent an appeal to the British House of Commons, asking it to exert pressure for such a conference.

Simultaneously, however, the East German Premier, Otto Grotewohl, revealed that the Soviet Union had pledged a long-range aid program "to help peaceful reconstruction and improvement of the living standard in East Germany." This would seem to presage a long-continuing division of Germany and the growing absorption of East Germany into the "peoples democracies." So, too, would the East's progressive build-up of armed forces, which now total 120,000, according to the U. S. High Commissioner's office, and which have a reserve of 400,000 youth enrolled in a military-training organization.

Moscow's peaceful intentions toward Germany are also given the lie by the accelerated tempo of the crusade by the Communist-led Free German Youth against the Evangelical Church. Persecution has reached such a point that Bishop Otto Dibelius, head of that church, has sent to the chief of the Soviet Control Commission a letter signed by all the church's bishops in East Germany, asking for relief.

West Germany. Things look somewhat brighter in the West. Despite the problem of the Saar and France's hesitancy to ratify the treaty for the European Defense Community, Bonn is going ahead with plans to form a German contribution to the defense of Europe. This would be a force of twelve divisions, an air force of 1,300 planes and a navy of 18,000 men. Prospective German officers are already engaged in technical study with officers of other members of the inchoate defense community.

Meanwhile, Chancellor Adenauer, fresh from his visit to the United States, has gained in prestige and has heartened West Germany immeasurably by his statement that he has U. S. assurances that no settlement on Germany at the expense of the German people will be considered. This came on the heels of the declaration in Frankfurt by Charles E. Wilson, U. S. Secretary of Defense, that the United States will stick to its "fundamental policy" of developing the combat strength of U. S. and Allied armed forces. Such assurances will strengthen Chancellor Adenauer's hand in the coming general elections.

WASHINGTON FRONT

There is something paradoxical to the layman in the U. S. Army. It is usually accused in Congress of being free and easy with the people's money, of hoarding in enormous quantities all kinds of civilian goods it may never need, from pins to spark plugs, from erasers to trucks. Now it is accused of not spending enough—on munitions, of all things; in other words, of hoarding money.

The classic example in World War I was related by the then Secretary of War, Newton D. Baker. He discovered a tremendous Army warehouse filled to the rafters with crated typewriters. The eager young officer in charge said: "No, we don't need any more now, but if we do, we'll have 'em, see?" Baker threw the whole lot back on the market, where typewriters were then in very short supply.

In World War II a Senator on the Truman Committee was asked by the Manhattan (A-bomb) Project to locate a couple of giant dynamos it urgently needed. The Senator found six of them hoarded in an Army warehouse, and after a terrific battle succeeded in getting two.

Now former Secretary of Defense Lovett has told a subcommittee investigating charges of ammunition shortages in Korea that last January the Army had over \$2 billion in appropriated but unobligated funds which could have been used for munitions. For this Mr. Lovett blamed the resumption after the war of an antiquated system of procurement and auditing, which, he said, dates from shortly after Washington's Administration. It was brought out, of course, that this "red tape" is a well-intentioned, but elaborate, system of checks to keep all people concerned from stealing. Mr. Lovett seemed to think that paper work had got out of hand, becoming an end in itself.

Another element that might have been mentioned is that the Army can never make up its mind. College administrators who had an Army ROTC program in the war were driven to distraction by almost monthly changes in curricula, methods and objectives, while those who had the Navy V-8 and V-12 programs found the Navy knew from the beginning what it wanted and stuck to it throughout.

The same is said to be true of matériel: the Navy's comes out practically what it was on the drawing board, while the Army is always sending theirs back to the designers, sometimes even after production is started. Somebody comes up with a new idea, it is adopted, and the designers and producers are in new agonies of frustration.

Maybe this is in the nature of things. If not, maybe the practical business men now in Defense, from Wilson down, will be able to find the answer that has eluded others.

WILFRID PARSONS

UNDERSCORINGS

The first number of *Jubilee*, a monthly "Magazine of the Church and Her People," has just come off the press. It has seventy-two 8x11 glossy-paper pages copiously illustrated, and is modeled more or less on the *Life* format. Feature articles deal with the Church and the cold war, crime on the New York docks, First Communion dresses, a displaced family in France, etc. An article on Walter Mellan, German woodcut artist, is illustrated with a small portfolio of his work. (A.M.D.G. Publishing Co., Inc., 377 Fourth Ave., New York 16, N. Y. 35¢ a copy; \$4 a year.)

► AMERICA congratulates Charles T. Lucey, chief political writer for the Scripps-Howard Newspaper Alliance, who has been awarded the ninth annual Raymond Clapper Award for his "comprehensive and discerning" coverage of the 1952 Presidential campaign. Mr. Lucey writes the "Washington Front" during the summer in place of Fr. Parsons. He has had 30 years of newspaper experience in Erie, Pa., Toledo, Ohio, Dublin, Ireland, Birmingham, Ala., and Washington, D. C.

► Grailville, training school in the lay apostolate for young women, announces six six-week seminars as part of its summer schedule: Art and Culture, World Students, Lay Missions, Apostolate of Music, Family Service, Woman and the Land. Seminars run July 8-Aug. 16. There are also one-week and week-end sessions. Apply not later than May 15 to Miss Jeanne Plante, Grailville, Loveland, Ohio.

► The University of Detroit will offer a workshop in Diagnostic and Remedial Techniques in Reading, June 22-July 17; an institute on Educational Television, July 13-31; and an institute for the clergy on Psychological Problems in Pastoral Work, August 3-7.

► The Ave Maria Hour was voted the country's best religious radio program by delegates to the 17th American Exhibition of Educational Radio-Television Programs at Ohio State University, April 20, reports NC News Service. This is the second consecutive year that the weekly half-hour program, produced by the Franciscan Friars of the Atonement, Graymoor Monastery, N. Y., has been thus honored.

► Most Rev. Patrick Byrne, M.M., first Apostolic Delegate to the Republic of Korea, who was captured by the Communists in Seoul, July 11, 1950, has been reported by the North Korean authorities as dead, according to a U. S. State Department release of April 17. In two statements, Oct. 29 and Nov. 1, 1952, the Sacred Congregation for the Propagation of the Faith said that the bishop at that date was "almost certainly dead" ("Underscorings," 11/15/52). His secretary, Rev. William Booth, M.M., is one of seven U. S. civilians who were released by the North Koreans through the intervention of Moscow. C. K.

Selling the Eisenhower peace plan

If ever in history a speech was, literally, heard 'round the world, it must have been President Eisenhower's on the conditions and consequences of "true and total peace." The Voice of America aired translations in forty-five languages. U. S. diplomats issued advance copies wherever they were stationed. From the President's golfing headquarters came the word that his speech was only the opening gun in a colossal peace campaign, and that Mr. Eisenhower had already "passed the ammunition" for further offensives to five of his Cabinet members: Messrs. Nixon, Dulles, Brownell, Humphrey and Summerfield. They would "hammer home" his message; he himself would return to the attack three times within the month. Soon it was being said that the hucksters are handling the marketing of the Eisenhower peace package.

If the public-relations trade has taught advertisers anything about marketing, it is: "Keep hammering; keep up the pressure; keep naming your product; follow through; a one-shot deal is not enough." It remains to be proven, however, that the hucksters can mastermind the merchandising of life-or-death ideas as they do soap, soup and cosmetics.

Usually prominent in their calculations is the question: what market are we trying to reach? In this selling campaign is it the conspirators in the Kremlin? Or is it the satellite Communists—the potential Titos? Is it the Russian people, or the enslaved non-Russians like the Ukrainians and the Balts? Is it the neutralists of Western Europe, the Middle East and the Far East? Or is it our allies, so sadly in need of assurance? Or could the market be our own American people, so hazy about our foreign policy? Finally, could it be all these variegated consumers combined?

If Russia's rulers are to remain the target, it should be noted that canny James Reston of the New York Times believes that one Presidential volley should suffice. Wrote Mr. Reston on April 18:

But all that can be said in public has been said—the need now is not for more great pronouncements on the happy world of our dreams, or for dramatic meetings between heads of state, but for private conversations between skilled diplomats to see what is really behind this strange but hopeful talk out of Moscow and Peiping.

If, on the other hand, we want to win over the citizens of Russia, of the satellites, of the enslaved nations and the neutralists everywhere, then we had better leave the job to the top salesman—the President himself. It is unlikely that *Pravda* published Postmaster Summerfield's remarks to the Zachary Taylor Republican Club of Lansing, Mich., on April 24.

As for our allies, by now they should be reassured by the speeches of the President and his Secretary of State, and by the commitments the United States

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made at the recent Paris meeting of the NATO Council.

Paradoxically, the most promising market for any elaboration of the President's message seems to be none other than the American public. We venture to assert that millions of Americans, chiefly the religious-minded, question the basic assumption underlying the President's program: that one day it may be safe to do business with the Bolshevik bosses. They agree with the President that "a world that begins to witness the rebirth of trust among nations can find its way to peace that is neither partial nor punitive."

But they are asking on what grounds he bases his belief that "progress in all these areas"—peace in Austria, repatriation of World War II prisoners, peace in Korea, Indo-China and Malaya, unification of Germany and restoration of independence to the East European nations—would "strengthen world trust." At what point, the doubters ask, would we start trusting? For their part, they will not be impressed by "deeds" so long as Communist doctrine binds the USSR to seek ultimate domination of the world by any means necessary, fair or foul.

At the end of his follow-up speech of April 18 Secretary Dulles touched on this widely felt fundamental distrust when he said that he would not attempt to guess the future because "that must always remain obscure as long as vast power is in the hands of men who accept no guidance from the moral law."

If it is necessary for the United States to "act boldly, strongly for what they believe to be the right" and to "leave the future for a higher verdict," it seems just as necessary to explain more fully the reasons for taking this calculated risk.

Oil to the coastal states

In its fourth exhaustive week, the Senate debate on tidelands oil moved like a classical tragedy toward a foreordained conclusion. Even before debate started, as was noted here at the time (AM. 3/14, p. 640), there could be only one result—approval of a bill declaring that the rich resources of oil and gas lying beneath the seas off the coasts of California, Florida, Texas and Louisiana belonged to those States and not to all the people of the United States. Given the make-up of Congress and its past record on this issue, it was inevitable that a bill favorable to the States would pass. That such a bill would not be vetoed—as former President Truman vetoed similar bills in 1946 and 1952—was also preordained, since President

Eisenhower had pledged himself during the campaign to give the oil to Texas and her sister States.

From the beginning of the controversy in the present Congress, the only practical objective to aim at was a bill restricting the concession. Under the circumstances, it was useless to exhort President Eisenhower to reconsider what appears to have been originally a superficial decision to support the claims of Texas, Florida, California and Louisiana. Even though he had made up his mind in ignorance of the elementary fact that the Supreme Court had on three separate occasions found against the States' claims, it was a political impossibility for him to reverse himself. What could be done was to impress on the President that his commitment extended only to the tidelands so-called, and not to the entire continental shelf, which in the Gulf of Mexico extends 150 miles out to sea.

This has happily been accomplished in the bill which the Senate, once the speech-making has stopped, will surely approve. It concedes to the States only their claimed historical boundaries—3 miles seaward from the low-tide point for California, 9½ miles for Louisiana, 10½ miles for Texas and the west coast of Florida. By far the greater part of proved oil and gas reserves under our coastal waters lies beyond the claimed boundaries of the States and thus remains the patrimony of all the people of the United States.

There is no point here in reviewing the intricate legal arguments as to whether the United States or the respective States own the land beneath the coastal seas. The main arguments were ably discussed in these pages by J. Richard Toren several months ago ("States vs. nation on tidelands oil," 1/31). They formed the burden of a large part of the Senate debate. Those of our readers who were convinced by the majority reasoning in the Supreme Court cases probably remain convinced, and those who dissented then are no doubt cheering now the righting of an "injustice" by Congress and the President. Since the court's decision in the Texas case was by a 4-3 vote, neither side in the controversy can dogmatize.

Apart from the legalities, it seems to us a pity that a significant part of our offshore oil and gas will now be used for the exclusive benefit of the peoples of only four States and not for the well-being of the nation as a whole. The oil companies, which will develop these deposits in any case, would rather do business with the States than with the Federal Government. It is reasonable to assume that since their preference does not spring from an overpowering devotion to the common good, the people would get a better deal under Federal administration of this patrimony.

The Senators who prolonged the debate in order to call public attention to the issues were charged by Senator Taft with filibustering. This they denied, pointing out to the Majority Leader that all their oratory was germane to the subject. Whether or not they are guilty as charged, we think that history will deal kindly with their strategy.

Pius XII on psychoanalysis

The Pope's address to a group of eminent psychotherapists and clinical psychologists on April 15 was no mere routine message of welcome and blessing. Though the full text of the Holy Father's address is not as yet available, the press and NC News Service dispatches outline what is clearly a major pronouncement, elaborating upon a topic the Pope had spoken of last September 14 (see "The Pope and psychoanalysis", AM. 10/4/52).

The problem of mental disease is big. It is growing bigger. Karl Stern, eminent Catholic psychiatrist, has spoken of the wave of neurotic suffering sweeping over the Western world and compared it to the plagues of the Middle Ages. Right here in our own country, the problem is immense. According to the report of the President's Commission for the Health Needs of the Nation:

Half of all patients in hospitals in the United States occupy beds for the mentally ill. It is estimated that about half of all patients consulting physicians have emotional disorders; that 6 out of every 100 of the population have a mental condition needing care (Vol. 2, p. 48).

Although mental illness obviously ranks high among the nation's problems, those who are not rabidly partisan will admit that methods of prevention and cure are still in their infancy. The President's Commission quoted above reports that the field of mental health includes a tremendous amount of inadequately supported therapy.

The Holy Father told his audience of doctors from fourteen different countries how the Church followed their work with warm interest and best wishes. They labored, he said, in a very difficult terrain, but their activity was capable of achieving precious results for medicine, for knowledge of the human soul in general and, in particular, for the religious dispositions and development of man.

This approval of psychiatric work will come as a real blessing to many a Catholic doctor who has perhaps been working under a cloud because of reckless and out-of-hand condemnation by lesser authorities.

At the same time the Holy Father clearly warned that truths of faith and reason and obligatory ethical principles must command full respect. Psychic functions and dynamisms cannot, for example, be considered the "ultimately governing powers." They may be "in the soul and in man; they are, however, not the soul or the man."

On ethical grounds the Pope singled out the duty of keeping secrets. He warned that no priest could ever violate the seal of confession, for example, nor can patients freely divulge to the psychoanalyst secrets committed to them in their professions. He urged caution in sex education, and in the use of psychoanalytical methods of treatment and recommended greater attention to character education and indirect therapy. Very likely the Holy Father had

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in view such methods of encouragement, support and re-education as help the patient to adjust to the surface conflict without the need for probing into the depths of the unconscious.

Reaction to the Pope's message will be varied. The danger of uninhibited sex expression, which lowers man "to the level of the brute," will mean little to those for whom man is already a brute—the cleverest of the brutes, of course. Such danger will mean a great deal, however, to all for whom sex derives its meaning from the way it ministers to God's purposes in human life. In this, the true view, sexual impulses are seen to be destructive of "the Christian order" in human life once sex is torn from its moral and religious context.

UN assembly: 7th session ends

The second phase of the 7th session of the UN General Assembly came to a tranquil end on April 23. After recessing in December, the delegates had reconvened on February 24 to finish the unusually heavy agenda (dealing mostly with political and security issues) which they had not been able to dispose of in the normal time.

As they finally set out for their homelands they could point to one achievement which few would have ventured to predict back in February. Thanks to a sudden shift in Soviet policy, the UN was at last able to install a successor to Secretary General Trygve Lie. His term of office had expired over a year ago but he had to remain at his post because the USSR vetoed every suggested replacement. Now that Sweden's Dag Hammarskjöld has taken over, marked improvement in both the morale and the efficiency of the Secretariat may be expected.

From the viewpoint of the United States, some of the decisions taken by the Assembly in the past two months were of considerable importance. Probably the most significant was its wise leaving of the negotiations at Panmunjom entirely in the hands of the military commanders. If the UN had intervened, as India's Krishna Menon had proposed, the Soviets might have succeeded in enlarging the discussions to include other Far Eastern issues, such as the recognition of Red China. Twenty-four hours after Vishinsky had argued against it, the Soviet Union agreed to have military questions treated separately from political questions in Korea, as they have been so far.

The United States also won rejection of the Czech charges that it was intervening in the internal affairs of the Communist bloc by using for terrorist purposes the \$100 million in Mutual Security Assistance funds appropriated under the Kersten Amendment to aid refugees from Iron Curtain countries. Furthermore, the Assembly finally approved a commission of inquiry into Red China's charges that the United States had resorted to bacterial warfare in Korea. The commission will probably never be permitted to enter Communist-

held territory. But since the original charge was a propaganda move anyway, the appointment of the commission has checkmated that move.

All in all, the new U. S. delegation, ably directed by Ambassador Lodge, quite effectively defended the interests of their country, besides serving the cause of peace by offering its good offices in the Burma-Nationalist China controversy.

Associates' test

With June graduations in our colleges about five or six weeks off, AMERICA'S ASSOCIATES are sponsoring a "Catholic Social Teaching Test for Seniors." The contest consists of answering correctly the twenty questions presented on pp. 128-29 of this issue. The first-place winner will receive an award of \$50; the second-place winner, \$25; the third, \$15; and the fourth, \$10. The next five will each receive a year's subscription to AMERICA; the next five, each a copy of *The Catholic Mind Through Fifty Years*; and the next five, each a year's subscription to the *Catholic Mind*. The ASSOCIATES are therefore offering a total of nineteen prizes valued at \$165 in all.

The following rules will govern the contest:

1. Only graduating seniors in Catholic colleges are eligible. They should name their school and dean.

2. Nearly all the questions consist simply of a quotation stating an important phase of Catholic social and political teaching. The correct answer must state a) who said or wrote what is quoted; b) on what specific occasion; and c) in what printed source the passage may be found. (Contestants may cite as their source any authoritative *book*, identified by author or editor, title, date and page-reference, or *periodical*. The *Catholic Mind*, AMERICA, other Catholic reviews, the *New York Times* and diocesan newspapers, for example, may be cited, provided the exact date of issue and, if possible, page-reference are given, in addition to the proper identification of the passage.)

3. Teachers are requested *not* to suggest to contestants anything more specific than the *kind* of sources to consult. We hope they urge all seniors likely to answer half the questions properly to enter.

4. No replies postmarked later than May 20 will be considered.

5. AMERICA'S ASSOCIATES cannot answer any inquiries about this contest. AMERICA will comment on it.

6. The sources of the answers all fall within the years 1929-1953. The authors are either Popes Pius XI and XII, national hierarchies or eminent officials of the Holy See, speaking for the Holy Father.

7. All replies must be typewritten, and addressed to: ASSOCIATES' Social Teaching Contest, c/o The Editor, AMERICA, 329 W. 108th St., New York 25, N. Y. The contest will close on May 25, inclusive.

8. In case of ties, the final judges (a committee of AMERICA's editors) will prefer the earlier entries and those with the more standard, more likely available, substantially full-text references.

Social Teaching Test for College Seniors

THE STAFF of AMERICA presents the following "AMERICA'S ASSOCIATES Catholic Social Teaching Test for College Seniors." The rules governing this contest, which consists in properly identifying the sources of the statements of Catholic social doctrine given below, are set forth in an editorial on p. 127 of this issue. Replies, which must be typewritten, must be postmarked not later than May 20.

DOMESTIC PROBLEMS; NATIONAL SOCIETY

1. "Perhaps the most evident and devastating effect of the disregard of supernatural faith in human society is to be found in what it has done to family life."

2. "... the right ordering of economic life cannot be left to a free competition of forces . . . Loftier and nobler principles—social justice and social charity—must therefore be sought whereby this [economic] dictatorship may be governed firmly and fully."

3. "Accordingly, where, for instance, 'capitalism' is based on such false concepts and arrogates to itself an unlimited right over property, without any subordination to the common good, the Church has condemned it as contrary to the natural law."

4. "The supreme authority of the state ought therefore to let subordinate groups handle matters and concerns of lesser importance . . . Thereby it will more freely, powerfully and effectively do all those things that belong to it alone . . . directing, watching, urging, restraining, as occasion requires . . ."

5. "Therefore the Church defends the right of private property, a right she considers fundamentally inalienable. But she insists also on the need for a more just distribution of property and deplors the unnatural social situation in which an enormous mass of impoverished people live beside a small group of very rich and privileged."

6. What false philosophy of life have the American Catholic hierarchy declared to be "at the root of the world's travail today"? In what areas of human life did our bishops illustrate the evil effects of this philosophy? Identify source, etc.

7. "The child must be seen whole and entire. He must be seen as a citizen of two worlds. He belongs to this world surely, but his first and highest allegiance is to the kingdom of God."

8. "... the state should respect the inherent rights of the Church and of the family concerning Christian education, and moreover have regard for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which physically or morally forces families to make use of government schools, contrary to the dictates of their conscience, or contrary even to their legitimate preferences."

9. "In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe

to these fellow citizens . . . not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation and a full chance for the social advancement of their race."

10. "The very economic forces surrounding the farmer protect the unity of marriage and foster its permanence against birth control and divorce. Crowded industrial centers . . . promote the idea of restricted families and an unwholesome moral life in the divine institution of the home."

INTERNATIONAL RELATIONS AND SOCIETY

11. "And here we have in mind primarily the family and the state, as well as the society of states, since the common good, the essential purpose of every state, cannot be attained or even imagined without this intrinsic relation of the states to the human race as a whole. Under this aspect the indissoluble union of states is demanded by nature. It is a fact which is imposed on them . . . This natural union they strive to embody in an external, stable framework, an organization."

12. "Hence, too, there arises for all nations the obligation of mutual justice and charity; above all, the various political entities taken together have the duty to promote and to serve the common international welfare, just as the citizens and the governing class of each individual state are bound to promote and to serve a common good that touches them more closely and is narrower in extent."

13. "What is needed to enable Asia to maintain its millions is the development of its own great untapped resources . . . The prerequisite is the inflow of capital on a very great scale . . . We wish therefore to stress the need for a great act of international charity which challenges the imagination, the moral worth and the essential Christianity of Western statesmen and of the Western peoples to whom they are responsible."

14. "There, gentlemen, is a vast field of work, study and action. You have understood this and looked it squarely in the face. You have the courage to spend yourselves for this cause. We congratulate you. We express to you our wishes for your good success and with all our heart We pray God to grant you His light and help in the performance of your task." Who said this, in regard to what international movement, on what occasion and where can the full text be found?

COMMUNISM; LIBERTY

15. "In this renewal [of social activity and social education] the Catholic press can play a prominent part. Its foremost duty is to foster in various ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of

resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith."

16. "Among those, moreover, who claim to be the defenders of order against the forces of ruin, of civilization against the ravages of communism, and who even claim pre-eminence on this ground, we see with grief a great number who, in the choice of their means and in their opinions, let themselves be dominated and guided by false and disastrous notions."

17. "Finally, see how the natural right of the individual to be unhampered in immigration and emigration is not recognized, or, in practice, is nullified under the pretext of a common good which is falsely understood or falsely applied, but sanctioned and made mandatory by legislative or administrative measures."

18. "Solidarity demands that outrageous and provoking inequalities in living standards among different groups in a nation be eliminated. To achieve this urgent end, the efficacious voice of conscience is preferable to external compulsion."

19. "He who would have the star of peace shine out and stand over society should . . . uphold respect for, and the practical realization of, the following fundamental personal rights: . . . to religious formation and education . . . to worship God in private and in public and to carry on religious works of charity . . . to marry . . . to work . . . to use material goods . . ."

20. "Her [the Church's] exhortation in favor of the Christian order as the principal factor in securing peace is . . . an incentive to form a correct idea of true liberty . . . the Christian order . . . is essentially an order of liberty."

(Reprints available gratis from our business office)

Catholics and revision of the UN Charter (II)

Edward A. Conway

THE MOVEMENT for the revision of the United Nations Charter seems to be gaining momentum both at home and abroad. Last March, in Washington, the Friends (Quakers) Committee on National Legislation recommended that Congress, the Administration and the American people "study the needed revisions of the United Nations in the light of inadequacies revealed in its organization and operation to date." Earlier, in the Italian Chamber of Deputies, Signora Maria Tibaldi Chiesa, with eight others, had urged the Government to take the lead in promoting a charter revision conference in 1955 under the terms of articles 109 and 110. From Amsterdam came the word on March 26 that the Netherlands Government

shares the opinion of many members of its Parliament that the Netherlands also should make thorough preparations for revision of the UN Charter, which will be taken up in 1955. It is the Government's intention to set up, within a short time, a commission which will have the responsibility of finding ways in which the Netherlands can constructively cooperate in this project, and prepare possible proposals.

It is safe to surmise that the Catholic members of the lower house (30 out of 100) had a hand in this pioneer action—as they did in the amendment of the Netherlands Constitution permitting the ceding of certain governmental powers to any future legal supranational authority. (AM. 12/20/52, p. 318).

In a previous article (AM., 11/29/52, pp. 230-2) Fr. Conway, S.J., an associate editor of AMERICA, urged Catholics to join in the world-wide discussion of UN charter revision. In this, the second in a series, he examines both the original and the revised versions of the Code of International Ethics for hints on how to approach the problem from the angle of the traditional Catholic teaching on international society.

They will have important places on the charter revision commission.

There is still no evidence of any active American Catholic participation in the campaign for charter revision. But this writer is as convinced as he was last November (see "Catholics and revision of the UN Charter," AM. 11/29/52) that they can make important contributions to the world-wide debate. It was then suggested, however, that before joining in the general discussion, we American Catholics should "clarify and bring up to date our own thinking on the question." That job should be simplified now that the *Code of International Ethics* is available (Newman Press, Westminster, Md., \$4).

The original *Code*, as was stated in these pages two weeks ago (p. 71), was compiled by the International Union of Social Studies in 1937, and revised in 1948. John Eppstein's English translation was published in 1953. It is not surprising, therefore, that the *Code* does not refer explicitly to the current movement for charter revision. But it does contain principles Catholics need as discussion guides regarding revision. What is more, a comparative study of the revised version and the original text of the *Code* would deepen our understanding of the problem. Catholic study groups would benefit by searching out the reasons for the extensive revisions, omissions and additions found in the new version.

In both versions, Chapter I treats of Human Societies: Family, City, State, International. The last section of this chapter has undergone significant changes, which will be discussed later on. Here let us notice some paragraphs that have remained the same. These offer arguments for the juridical organization of the "natural society of states" in terms that must have been startling in the year 1937. It is extremely regrettable that the original version, compiled by leading Catholic thinkers of thirteen countries, was never published in the United States. Had it been required reading in our schools and colleges during these past fifteen years, the Catholic community would not be plagued today, and non-Catholics scandalized, by the violent nationalism of so many devout but uninstructed Catholics. Their ignorance of traditional Catholic teaching on international society has presented a vacuum into which the professional patrioteers have poured their bitter brew of completely un-Catholic isolationism and xenophobia.

The following propositions, found in both versions, are even more valid today than they were in 1937. But our nationalists continue to consider them as little short of subversive:

States must cease to claim that absolute independence which nature has not given them and which in fact they never possessed. Their rights are exactly proportioned to the mission of protection and assistance which they exercise in regard to their own subjects. They cannot efficaciously fulfil their mission alone, without the help of international society and outside its framework.

Still being taught in the ethics courses of many Catholic colleges is the thesis that the state is a perfect society, despite the declaration of the *Code* fifteen years ago that

The state is no longer a perfect society, inasmuch as it cannot now give to its subjects "the fullest good of human life" (St. Thomas) such as the progress of civilization and the fruitful resources of an harmoniously organized international cooperation have rendered possible.

OMISSION IN THE REVISED CODE

A thought-provoking omission occurs in the final section (28) of Chapter I of the revised *Code*. The original text distinguished three stages of world society, each of which implies its own form of government:

1. The unorganized stage, in which there is no positive social bond between independent and sovereign states, their relations being governed merely by certain customary rules which they feel bound to obey.

2. The contractual stage, in which the states agree to submit to the authority of an international body created by themselves and whose sphere of activity they have carefully limited. "This is a society which is still very imperfect, as it does not include all the nations of the world and its governing body does not possess full power."

3. "A third stage can be conceived, in which the juridical organization of the community of peoples would correspond more fully to the demands of natural law: a supreme authority, superior to all states, would govern the collective action of the associated nations and direct it to the common good of the human race, in virtue of its own powers and not merely by delegation" (emphasis added).

In which of these stages would one place, for example, the minimalist, conservative program of United World Federalists, Inc.? It seeks nothing more than to develop the United Nations into a government, "federal in form and limited in power," asking for it only those powers necessary "to make, enforce and interpret world laws to

maintain peace and prevent aggression." All other powers UWF would reserve to the national governments, "thus guaranteeing to each nation complete internal sovereignty to manage its domestic affairs." To tell the truth, the World Federalists barely break into the stage which "corresponds more fully to the demands of natural law."

The original *Code* was organized according to those three stages, separate chapters being devoted to "Unorganized International Society," "The Contractual Organization of International Society" and the "Organization of International Society According to the Demands of Natural Law and Christian Order." Since the second of those chapters dealt largely with the League of Nations, many sections were dropped and others on nationalism and internationalism transferred to the next chapter. Lost in the process were many sage observations on the League which today could be applied almost verbatim to the United Nations, another contractual organization. An attempt to salvage some of those remarks will be made after a brief analysis of criticisms of the UN Charter included in the new edition of the *Code*.

SUGGESTIONS FOR CHARTER REVISION

The revised version concedes, as did the original, that it is not for the science of ethics to define the precise form which the positive society of nations ought to take. But it claims it is possible "and indeed necessary to establish the principles in accordance with which the value of an international institution can be judged and its improvement promoted." The General Assembly of the UN is called "a purely diplomatic gathering," which could, however,



progressively transform itself into a real legislative assembly, empowered to deal, not with matters coming within the exclusive competence of each state, but with all questions of common interest, such as the maintenance of international order, economic cooperation for the common good, the progress of social justice or the development of international exchanges and means of communication.

The ideal international society, according to the revised version, "should have a smaller, less cumbersome executive organ, whose members, within the limits of the mandate conferred upon them, have the power to *decide*, act, and give orders in the name of the society as a whole." Therefore it must have at its disposal adequate police forces. Also, it is "highly desirable that it should be entrusted with the direct control, if not with the actual ownership, of every institution concerned with the production of atomic energy."

The most distinctive improvement suggested by the new *Code* concerns the composition of the executive organ. The Assembly should choose "eminent personalities, of recognized integrity and competence, capable of devoting themselves with absolute loyalty to the interests of the international community." The present practice of accepting representatives of governments "may be justified as a necessary expedient at the beginning of the endeavor to organize a world now imbued with an exaggerated notion of national sovereignty; it is indefensible on ideal and logical grounds" (emphasis added). Of course, the veto power of the permanent members of the Security Council is considered "quite incompatible with the ideal conception of international authority." Finally, an independent judicial authority is needed, and "recourse to its jurisdiction and acceptance of its verdicts ought to be obligatory and not merely optional."

These are all constructive recommendations, but it does seem that the revisers of the *Code* have little hope of their early acceptance. True, they urge "all good citizens to support their rulers' endeavors to make continual improvement in the existing international organization." But nowhere do they call those good citizens to take the lead in demanding that improvement. Speculations about the reasons for this almost defeatist attitude must be deferred to a later article.

Now let us consider some parts of the original text omitted in the revised edition. If one is disinclined to admit that early revision of the Charter is impossible, he can find in some of those abandoned sections considerable encouragement and enlightenment.

This summoning of Catholics to action, for example, is as appropriate today as it was in 1937:

The existence of a society of states corresponds to the natural demands of international life and should be juridically organized. The [League of Nations] Covenant of 1919 is merely a preliminary outline of this organization [as is, we may add, the Charter of the United Nations] and may receive corrections and alterations as experience

suggests or necessity commands. Least of all have Catholics the right to ignore this work of adaptation and improvement; on the contrary they must share in it with all their might and good will, in order that humanity may one day achieve "that magnificent unity of universal society which is in the plans of Divine Providence and the innermost tendencies of our nature (Taparelli d'Azeglio, S.J., 1793-1863)."

Likewise omitted were these paragraphs, still pointedly pertinent:

The science of ethics cannot content itself with defining the rights and duties of nations under the present conditions of international life; it must pave the way to further progress by inviting all men of good will to complete the work already begun and to bring into existence an organization which corresponds in the most perfect way possible to the true demands of human nature and the designs of Divine Providence.

Nevertheless Christian morality does not put forward its principle of an ideal international society as a substitute for the present League of Nations [read: United Nations]; rather does it aim at its necessary improvement and completion.

The authors of the original *Code* were aware that the "bold solution implied by a more perfect organization of the society of states will run counter to many deeply rooted prejudices, for it will ask nationalism to make sacrifices which no one has yet dared to propose." But, they argued, no matter:

Morality is not accustomed to bow down before mere opinion; it is not the servant of any policy. Its mission is to submit the public opinion of nations and the policy of those who govern them to the law of reason. The ideal it proposes cannot be carried into effect immediately; it is nevertheless bound to uphold this ideal and to propose it as the indispensable condition of a peaceful and ordered international life in which all nationalisms, in agreement and peace with one another, will develop under the rule of justice and charity.

Interpreted in terms of the present situation, that seems to say that we Catholics have today the obligation of upholding the ideal and of proposing those revisions of the UN Charter which our ethical principles reveal as indispensable. Like the League, the UN is on a purely contractual basis. According to the original *Code*, "this 'social contract' between sovereign states is very far from being the supple yet strong organization required by an international life based on the demands of nature and right." Practically all the structural deficiencies found in the League by the authors of the *Code* are discernible today in the UN. If we call attention to them, it is not out of hatred of the organization, but of a desire to make the United Nations supple yet strong enough to keep the peace.

Our doing so at the outset of the debate on revision of the Charter may not bring about immediate achievement of the ideal. But it would discharge the obligation to speak up which our possession of a sound, systematic and complete code of international ethics imposes upon us Catholics.

Apostolate of the street corner

Neil P. Hurley

"HOW COME, MISTER, that the Pope blessed the Italian troops when they started out to slaughter the Ethiopians?" "Lady, isn't it true that if you have enough money you can get a marriage annulled by the Church?" "You say the Pope is infallible, but how about the time when you had *two* Popes in Rome?" Such questions, uttered in earnest inquiry or in open scorn by men and women in street-corner audiences, have long been meat and drink to members of the Catholic Evidence Guild of New York, which on April 26 celebrated its twenty-fifth anniversary.

Although this particular group in New York has just turned the quarter-century mark, the apostolate of the street in America goes back somewhat earlier. In 1917 two converts, Martha Moore Avery and David Goldstein, hit upon the basic concept which underlies the new approach. Few non-Catholics, they reflected, will read a book or pamphlet about the Church but they will gather to listen to an informal curb-stone speaker. Accordingly they decided to tour the country expounding Catholic doctrine in this way. The idea caught on at once—so well that in the following year it was adopted in England. There the Westminster Guild was formed. At one time or another such notable speakers as Maisie Ward, Frank Sheed and Rev. Vincent McNabb, O.P., have addressed the crowds in London's Hyde Park.

The New York City branch of the guild grew out of a retreat which Rev. Gerald C. Treacy, S.J., gave to the members of the St. Thomas Aquinas Sodality of the Fordham University School of Law. That was in 1928. Inspired by the plea for modern apostles, three retreatants—James V. Hayes, Thomas J. Diviney and Balthasar J. Funke—spoke to their former professor of jurisprudence, Rev. Francis P. LeBuffe, S.J., about forming a Catholic Evidence Guild. The three lawyers and about ten other Fordham graduates met with Father LeBuffe to discuss plans.

FORMATIVE YEARS

First, Father LeBuffe pointed out, came the need for thorough training. In order to present Catholic doctrine clearly and cogently and to answer the myriads of questions they were sure to be asked, the speakers would have to do intensive studying. After this period of preparation, the apostolic work itself would demand a great deal of time. Father LeBuffe

Mr. Hurley, a Jesuit seminarian, himself did street-preaching as an active member of the New York Catholic Evidence Guild.

set this demand at one night a week for ten years. The group naturally champed at the bit a little at this regime. Since it was actually three years, however, before the late Cardinal Hayes allowed the group to do any speaking (and then, at first, only on the radio, not on the street), ample time was allowed for the group to organize along these lines.

For seven years, beginning in 1931, the members of the New York guild gave 700 talks over various radio stations. Guildsmen appeared before meetings of the Knights of Columbus, Holy Name Societies, Communion-breakfast groups, Newman Clubs and Sodalities. They addressed the Catholic students at New York and Columbia universities and the lay retreatants at Manresa, Staten Island.

Those were the days when the Jesuit labor schools were being formed in the metropolitan area, and some of the guildsmen performed valuable service by teaching at the Xavier Labor School in Manhattan, the Crown Heights School in Brooklyn and even over in Jersey City, at St. Peter's.

Members also busied themselves writing articles and pamphlets and, as occasion demanded, letters to editors, to public officials and to State and Federal legislative groups. In 1938 the radio work was discontinued. Copies of most of the broadcasts were, and still are, available.

THE GUILD TAKES TO THE STREETS

Meanwhile the most characteristic work of the New York Catholic Evidence Guild had begun. In 1936, as Father LeBuffe and the other members stood by nervously fingering their rosaries, James V. Hayes delivered the maiden speech of the guild in Columbus Circle, famous forum of radicals and hecklers. The long and careful preparation paid off. On that first night, and on the nights that have followed through seventeen years, the conduct of the guild's representatives commanded the respect of listeners. The sincerity, the honesty and the courtesy of the speakers have always been a hallmark of the organization.

From the beginning, the outdoor meetings of the guild followed a standard plan. An experienced chairman presides. Each of two speakers talks for ten or twelve minutes without interruption. The rest of the two-hour meeting is taken up with answering the questions and objections presented by the members of the audience. Occasionally, of course, there are hecklers or troublemakers. One night in the early 'forties, as a guildsman denounced communism in a strongly Communist neighborhood, a bystander exclaimed: "If I had a gun, I'd shoot you!" For the most part, however, the American spirit of fair play checks any untoward opposition.

With the men's group auspiciously inaugurated and in action, Father LeBuffe turned his attention to the formation of a women's branch of the Evidence Guild. He found a valuable ally in Miss Mary Shaughnessy (now Mother Mary Celeste, O.S.U.) and began the organization with sixty alumnae of the College

of New Rochelle. For two years the women's guild had a separate existence. This, however, meant a burdensome duplication of time and effort on the part of the director, and the two groups were accordingly consolidated. After Miss Shaughnessy's appearance at Columbus Circle in 1939, the women became a regular part of the outdoor program. The inclusion of women in the work of street-preaching was providential, for by this means the guild was able to carry on normal activities during the war, when most of the male members were in the armed services or were occupied outside the city.

Another important step in the development of the guild occurred in 1937. Through the efforts of Edwin J. Duffy, now a priest of the New York Archdiocese, students of St. Joseph's Seminary at Dunwoodie, Yonkers, were invited to take part in the summer program of street-preaching. The zeal and effectiveness of the seminarians over the years have been of incalculable value to the street-corner apostolate.

During these years of growth, the headquarters of the guild have moved repeatedly. At one time they were in the America Press business office. At present they are located in rooms granted them by the Helpers of the Holy Souls in the rear of their convent on E. 85th St. Here new members of the guild are trained for their forensic role and prospective converts are instructed. Here also is the Catholic Information Center, a Catholic library and reading-room open to the public (7:00-9:30 P. M. from Monday to Saturday, 3:30 to 9:30 P. M. Sunday) which fulfils another of Father LeBuffe's dreams.

THE WORK SPREADS

Far from having spent its strength in the twenty-five years of its activity, the guild is increasing in influence. Recently Rev. Joseph A. McTigue, O.P., at Father LeBuffe's suggestion, began a winter training program for the young ladies of Albertus Magnus College, New Haven, to prepare them for summer work with the New York guild. At Fordham University, Rev. Herbert D'Souza, S.J., and Mr. Avery R. Dulles, S.J., are likewise helping to train volunteer students inspired to do this work.

Again, as trained members of the New York guild move from the city, they have carried the apostolate with them. Last year four former New Yorkers started an Evidence Guild in Camden, N. J. Two other ex-members have founded a group in Georgia to combat bigotry. Another has been doing remarkable work in Polish over Station WLIB since 1949, and still others have begun discussion groups in their new neighborhoods.

Such is the history of the New York Catholic Evidence Guild. The aim and inspiration of the group are expressed in a prayer composed by one of its members, John E. McNiff:

St. Paul, help us in the work on the street-corner to see in every aimless question a human

soul groping in the dark for the truth; in every conceited declaration, a human soul desperately grasping for the dignity of which it has been robbed; in every aggressive challenge, a human soul steeped in the conflict between this world and the next; in every angry denial, a human soul shrinking from the sacrifice of the cross; in every false statement, a human soul lost on the road through ignorance; in every feigned difficulty, a human soul misled by false prophets; in every scornful laugh, a human soul deprived of the only real joy; and in every listener, the image and likeness of God. Amen.

The organizational plan of the guild is intentionally simple. Cardinal Spellman is honorary president and Father LeBuffe has been moderator since the guild's inception. A board of directors and an executive committee, acting with the approval of the moderator, make the important decisions. The members' own contributions provide sufficient funds to meet the operating expenses.

TRAINING OF GUILD MEMBERS

To become a member of the Catholic Evidence Guild it is not necessary to be either an orator or a theologian, although under Father LeBuffe's tutelage one is likely to become something of both. Requirements for admission are: 1) exemplary life as a Catholic; 2) a desire to spread God's kingdom among men through the spoken word; 3) an average degree of intelligence and sense of responsibility; 4) some ability and poise in public speaking—which training and experience will perfect.

The new members of the organization receive their intensive training during the "indoor season"—from mid-September to mid-May each year. The training has the twofold objective of preparing the prospective speakers for their apostolic work and deepening each one's own spiritual life.

The indoor sessions are of two hours' duration. In the first half, Father LeBuffe presents the devotional and intellectual aspects of the street-corner apostle's life. In developing this facet of his program, the director has pioneered in the new movement called "kerygmatic theology"—theology presented to the laity with emphasis on the living, unified message of God's redemptive plan. Father LeBuffe's booklet *Let's Look at Sanctifying Grace* (The Queen's Work, 1944) may be called the textbook of what is actually a very flexible course.

With an eye ever to its practical value for the self-sanctification of his hearers and their apostolic work, the director covers thoroughly the basic doctrines of theology and the related philosophical principles. The emphasis is upon the key concepts of the divine plan of redemption: the creation and elevation of man to the supernatural order, his fall, the incarnation and death of the Saviour, incorporation into Christ's mystical body, the sacramental system, supernatural merit and the life of grace. These are formidable subjects, but Father LeBuffe avoids merely academic discussion, encourages questions and objec-

tions, and analyzes the problems with extraordinary clarity.

In the second hour of each session, practice talks are given by the trainees themselves in turn. The rest of the members turn into a hostile audience, and their heckling is even more disturbing, their questions more barbed than those of the public are likely to be. The speaker who survives this ordeal is confident that he can face the crowd in the street. But survive it he must, as well as another talk before a special board of examiners who judge whether he is competent to represent the guild, and thus the Church, in the public forum.

To the training in theology and forensics is added a program of spiritual exercises aimed directly at fostering the interior life of each guild member. Father LeBuffe conducts an annual retreat. Three or four times each year also the guild gathers for a half-day of recollection consisting of Mass, talks on spiritual principles by the director, meditations and Benediction of the Blessed Sacrament. Of tremendous importance, too, in each one's efforts toward spiritual

perfection are the truths unfolded in the regular theology classes.

ACHIEVEMENT AND PROMISE

The fruit of all this endeavor? How many converts does the guild make? Although no definite statistics can be offered, the guild has certainly brought many erring souls back to the fold. It is confident that it has dissipated the prejudice of numerous non-Catholics and won considerable good will for the Church. It has deepened the spiritual life of its own members and has inspired vocations to the sisterhoods and to the priesthood.

The members of the Catholic Evidence Guild begin their second quarter-century grateful for God's manifest blessings in the past and sanguine of the future. They are mindful that "faith . . . depends on hearing, and hearing on the word of Christ" (Rom. 10:17). And with the Apostle of the Gentiles as their model, they are determined to "spend themselves and to be spent" in their work of bringing "the word of Christ" to the man in the street.

British Labor party mulls it over

Paul Derrick

AT THE BRITISH LABOR PARTY'S annual conference at Morecambe, September 29-October 3, 1952, the chairman, Harry Earnshaw, declared that the British people were awaiting from the party a realistic program which got down to the basic issues of the day. One of the resolutions at the conference called for a program which would "give the Socialist answer to the recurring economic crises." The new program will probably be published in the near future. What kind of program is it likely to be?

NATIONALIZATION

What many people will want to know is whether or not it will propose further nationalization measures. Is the new national executive likely to want to commit the party to a substantial slice of further nationalization even though such a policy is likely to lose the party a considerable amount of support? The discussion pamphlets and policy statements which have been published so far have very little to say on the question.

It might have been expected that at least one of these discussion pamphlets would have given a detailed survey of those industries which conference resolutions in recent years have demanded should be nationalized, so that members of the party would be

In two articles in our issue of Aug. 2, 1952, Douglas Hyde and Lord Pakenham discussed the British Labor party's trend away from extremist Socialist doctrines. Here Mr. Derrick, British Catholic journalist who has been active in the Labor party and in the Distributist League, speculates upon the statement of policy and program which the party is expected shortly to produce.

able to understand just why sugar and cement were chosen in 1950 and whether chemicals and cotton, or building and banking, or shipbuilding and engineering, ought to be added now. But the public is really told very little about why one industry should be nationalized rather than another or, indeed, why there should be any further nationalization at all.

The policy statement *Facing the Facts*, for instance, merely says that industries should be brought under public ownership wherever "the overriding needs of the nation demand it" or where "private enterprise fails the nation." The discussion pamphlet *Problems of Public Ownership* says that public ownership should be extended wherever it will "better serve the community" or "contribute to the furtherance of the Socialist program." And *The Future of Private Industry* repeatedly refuses to discuss the question of why and where private ownership should be replaced by public ownership.

Herbert Morrison, who was Foreign Secretary in the former Labor Government, says that industries which are "basic" or "monopolistic" or "inefficient" ought to be brought under public ownership; but he seems reluctant to discuss which industries should be so described. Aneurin Bevan, leader of the left wing of the party, talks in a large way about public owner-

ship being the "heart and centre of socialism," while Harold Wilson, an outstanding Bevanite, spoke rather vaguely in his *Tribune* pamphlet about "the extension of public ownership." For all their talk about "more socialism" the Bevanites seem almost as cryptic as the official leadership.

This vagueness is not really surprising. It must be very difficult to explain why one industry should be chosen for nationalization rather than another. It is even more difficult to explain which firms should be included in the nationalization. As *Problems of Public Ownership* remarked, there are a great number of industries made up of a very large number of small concerns of varying efficiency with a great diversity of production and much overlapping. Here nationalization would be "complicated in the extreme," as there is no clear line of demarcation between one industry and another. So why press on with nationalization at all?

The Labor party answer is, of course, that the workers do not like working for the profit of private capitalists and want to build a better system, a "Socialist" one. But what is meant by "socialism"? Most members of the party recognize that it is not desirable nor, indeed, practicable, to try to nationalize *everything*. They say that industries not suitable for nationalization should be run on a mutual or cooperative basis. As a matter of fact the national executive committee of the party decided in 1949 that it would be better to "mutualize" industrial assurance than to try to nationalize it. And it is noteworthy that the recent policy statement *Facing the Facts* referred to the extension of "social ownership" rather than to more nationalization.

SOCIAL OWNERSHIP

Now nationalization can be said to be a form of "social ownership." But the phrase can just as well be used for other forms of ownership which are not state ownership. For instance, cooperative ownership can be said to be a form of "social ownership"—or "common ownership," to borrow a phrase from the Labor party's constitution—but it is certainly not state ownership. Likewise, partnership can be said to be a form of social or common ownership clearly distinguishable from individual ownership; but partnership is very far from being state ownership. To Robert Owen and the Christian Socialists, indeed, the word "socialism" simply meant cooperative ownership. And there are signs that there are a good many people in the Labor party who are feeling their way toward what can be called a cooperative interpretation of socialism.

The party managers know that proposals for more nationalization are bound to cost the party votes. The cooperators are becoming more and more critical of the idea of an indefinite extension of nationalization. Many trade unionists are disillusioned with nationalization and are much more interested in the question of wages, prices and profits in the economy as a whole. And many of the intellectuals of the movement are

beginning to realize the dangers of more and more nationalization.

In the *New Fabian Essays*, for instance, Richard Crossman, elected at Morecambe to the national executive committee of the party, declares that "the main task of socialism today is to prevent the concentration of power in the hands either of the state bureaucracy or industrial management—in brief, to distribute responsibility." In the same essays, Austen H. Albu, M.P., puts forward interesting proposals for the reform of company law. He suggests that dividends should be limited by law and that surplus revenues should be distributed to some extent to the workers as a dividend on wages; and that the workers should have the legal right to be represented on the boards of companies. Hugh Gaitskell, M.P., when addressing the 1951 Trades Union Congress, hinted at the possibility of some kind of system of partnership; and Leonard J. Callaghan, M.P., has spoken in the same vein.

PARTNERSHIP

Moreover, while it is difficult to make out any kind of case for further extension of nationalization, it is easy to develop a very strong case for the introduction of some kind of partnership in industry. Indeed, it may be said that the "overriding needs of the nation demand it." For instance, the legal limitation of the dividends of shareholders and the distribution of surpluses to the "active producers of wealth" would obviously help to increase incentive and production. It would also help to encourage restraint in wage claims, to stabilize costs and prices and to maintain export markets—which is why Mr. Gaitskell proposed such legislation in 1951. It would also make it easier to maintain demand and employment without inflation.

Curiously enough, none of the policy statements and discussion pamphlets published by the Labor party in 1952 mentioned dividend limitation, though it is supposed to be party policy and was in the election program in 1951. The pamphlet on private industry, for instance, does not mention it either in the section headed "Controlling Profits" or in that dealing with Mr. Albu's proposals, although it is the core and crux of Mr. Albu's argument. But it is probable nevertheless that a Labor Government would have to introduce some kind of legislation about dividends simply to solve the country's economic difficulties.

Curiously enough, Mr. Albu's proposals about the legal limitation of dividends were put forward nearly a hundred years ago by the Christian Socialists when limited liability was first introduced. They argued that if the liability of the shareholder was limited, then his return should be limited too. The same idea was developed more than twenty years ago by the late Msgr. John A. Ryan in his pamphlet *A Suggested Limitation of Capitalist Property*. Other Catholic writers—such as Rev. Andrew Gordon, S.J., in *Property in the Christian Tradition*—have commended the idea of limiting the dividends of shareholders. Pius XI, in *Quadragesimo Anno*, declares that a "just share only

of the fruits of production should be permitted to accumulate in the hands of the wealthy" and that "the wage contract should, where possible, be modified somewhat by a contract of partnership."

The Labor party at the present time is busy sorting out its ideas and making up its mind what it wants to do next. It *may* move in the direction of state socialism by proposing a further dose of nationalization, though it is doubtful if it would then be returned to power. On the other hand it may move toward a cooperative interpretation of socialism and measures similar to those proposed by Mr. Albu. This would be

popular with trade unionists, who have been pressing for more "effective action on profits."

The Labor party's new program will probably provide the basis for the platform on which the next election will be fought. It is to be hoped that Catholics in the party will do what they can to move it away from state socialism and in a direction that can, perhaps, be called Distributist. This would mean interpreting "social ownership" and "common ownership" as cooperative ownership or partnership. After all, the Labor party's last election manifesto did declare that one of its aims was the distribution of property.

Today's writer and the Middle Ages

Harold C. Gardiner

Van Wyck Brooks, the distinguished American literary historian (*Makers and Finders*, *The Ordeal of Mark Twain*, etc.), has just written a book which assesses the problems, the successes and failures of the creative writer in the United States. It is called *The Writer in America* (Dutton, \$3), and I recommend it to the attention of all who would hear an eloquent plea (if at times a rather shrill and repetitious one) for the rebirth of a spirit of nobility, particularly in American fiction.

Mr. Brooks is tired of the younger American novelists who, living off a dreary legacy left them by such oldsters as Dos Passos, Hemingway, Faulkner *et al.*, have become "unable to see active goodness in developed human beings, or, rather, scarcely able to see developed types at all, or anything but 'irresponsible criminals.'" He is weary of the influence of those authors who, like F. Scott Fitzgerald, never advanced beyond adolescence. He is filled with ennui of writers whose "cult of youth . . . has filled them with a fear of growing old that almost precludes at the outset any regard for the uses of growing old."

He longs for the return of the spirit which, he says, was the informing genius of whatever great American literature we have had, just as it has always been, in the long run, the informing genius of any great literature in the world. That is a spirit of affirmation, of assertion of the eternal human values, of pride in the dignity of man. "To rehumanize literature," he states,

The first step is to think better of man, to celebrate the grandeur of humanity and rejoice in its nature, to repudiate the meanness of the minds that love to dwell on the "stale thoughts" which are all one with the "stale food moldering in the larder." We should elevate and honor men, proud of the great things they have done since their anthropoid forbears climbed down from the

LITERATURE AND ARTS

jungle trees, since, discarding their tails and fur and walking forth as human, they looked before and after, knowing good from evil.

Not a few defendants are haled into Mr. Brooks' literary dock and charged with having been responsible for this contemporary assault on humanity and this debauching of the literature that is supposed to picture humanity. One of the worst offenders, the indictment runs, is the school of "new" critics. By concentrating their attention exclusively on the "form," the "word," they have ingrained the impression in all too many minds that *what* literature says is of no account. By insisting on the heresy "spread abroad by Valéry, who said that 'the *matter* is of small importance,' that 'nothing is of any importance but method and form,' these critics have disregarded the vital fact in writing that the subject is a 'challenge' which evokes the writer's 'response.'" He charges, too, the contemporary creative American artist with preserving and stubbornly fostering a love for the "closed society," by which he means the modern state with its claims to absolute sovereignty—and this at a time when the cultural trend in all other fields is moving toward the internationalism of an "open" society.

But basic to all these charges, it seems to me, are Mr. Brooks' accusations that the writer in America is false to the ideals of literature because he has sought security by fleeing back to the spirit of the Middle Ages and reviving that period's belief in and concern with "original sin." This fundamental regression, as Mr. Brooks sees it, is what has brought in its train all the other ills which have dehumanized literature.

No one will cavil at Mr. Brooks' plea that literature be "rehumanized," though I do believe that he makes

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out too black a case against such a novelist as Faulkner, to take but one instance. But I believe even more strongly that Mr. Brooks is quite off the beam in this fundamental matter of the spirit of the Middle Ages. He is vulnerable on other points as well—for example in the unabashed and earthbound humanitarianism which leads him to quote with no reservations Swinburne's "glory to man in the highest, for man is the master of things," and to add:

When Swinburne wrote [this] he stood at the culminating point of a long evolution that began with the Renaissance four centuries before; and for many minds fifty years of human failure and human thought has served to reverse the whole of this evolution. They see man not as the master of things but as the victim of original sin, just as man saw himself in the Middle Ages.

Mr. Brooks will little note nor long remember what I might have to say about the spirit of the Middle Ages, which I submit he grossly misunderstands. Happily, however, a novelist whom I'm sure he must acknowledge to be great, though perhaps he may not admire her (there is no mention of her in his volume's rather extensive index of names), has recently had a critical study devoted to her by one who is himself a professor of the history of philosophy at Oslo. Sigrid Undset is the novelist; she was, in addition, an admitted authority on the Middle Ages, particularly in her native Norway. Her greatest novels dealt precisely with that period of Norwegian history. The study is *Sigrid Undset: a Study in Christian Realism*, by A. H. Winsnes (Sheed & Ward. \$3). Perhaps Mr. Brooks may give them a hearing.

What do Sigrid Undset and her biographer, interpreting her, have to say about the spirit of the Middle Ages? Were they a glum and gloomy time in which man's brooding on original sin drove him to such "other-worldliness" that he despaired of this world? Did the doctrine of original sin tell medieval man that "men are more radically evil than potentially good" (Mr. Brooks' interpretation—and one for which I believe he would search in vain in any Catholic source)? Were the Middle Ages, with their climate of "authority, hierarchy and order" *ipso facto* wedded to the "closed society," and disdainful, if not ignorant, of the "open society"?

Mr. Winsnes book gives rich refutation to all these assumptions and statements of Mr. Brooks. I can only urge the reader who would like to have more solid reasons for embracing Mr. Brooks' noble crusade than he himself adduces to read the whole Winsnes book for this purpose—as well as, of course, for the fine appreciation of Sigrid Undset that it is.

Here are some of the main points on which Undset-Winsnes are corrective of Brooks.

It was precisely the

religious idea which, at the beginning of the medieval period, had been formulated in terms of historical philosophy by the genius of Augus-

tine [that], through the expansion of the Church, had created on a wholly spiritual basis a European universalism. The truth glimmered in men's minds [that is, in the minds of the later historians] that it was in the Middle Ages that the real European community was born.

These same historians began to realize that "the Middle Ages are not simply the dark ages or medium aevum, which, for the humanists of the Renaissance and later for the rationalists, cast, as it were, a shadow between them and the glories of classical antiquity or the sun of the 'enlightenment'." It would seem dubious that Mr. Brooks has ever heard of this more recent trend in historical studies.

Sigrid Undset and her appraiser would, again, have looked askance at Mr. Brooks' charge that the Middle Ages, because of their insistence on man's sinfulness, were bogged down in despair, a lack of nerve, a lack of inventive to strive. They say, rather: "Not the Viking forays, but the creative and constructive will towards peace and order, the desire for the beautiful and the spiritual elevation of existence—aspirations liberated by Christianity—came into the foreground as marking the greatest effort of the Norwegian medieval period."

Again, Mr. Winsnes remarks:

Nowhere is Sigrid Undset's realism more merciless and searching than in her account of the last years of Kristin's [Kristin Lavransdatter's] life. There is grandeur in this truthfulness which will not suffer any embellishment. She sees through the frailty of human nature, the wickedness of man and his divided will, the source of his disease. But this realism is not pessimistic in effect—it does not leave a character bound and helpless. It knows that escape can be made, that freedom does exist, that it is always possible to break through and win the strength which gives that freedom.

Even more telling are Mr. Winsnes' remarks on *The Master of Hestviken*:

What in particular makes this book unique in our Norwegian literature is its description of contrition as a rejuvenating power in the human mind [and certainly contrition presupposes a sense of sin] . . . Sigrid Undset is not the first Norwegian author in whose writing contrition, in the Christian sense, plays such an essential part. It is a leading motive in Henrik Wergeland and Hendrik Ibsen . . . but neither of these authors has seen so deeply into the nature of remorse as Sigrid Undset . . . nor have they shown us how conscience, with all its imperfections, demonstrates the existence of an invisible order with which man is connected. Contrition is presented to us as the fountainhead of health—those stirrings of the conscience which are characterized by the desire to re-establish inner harmony by rehearsing before God all that is past.

From this brief sampling of how the spirit of the Middle Ages gave strength and glory to Sigrid Undset's medieval novels, it might appear that Mr. Brooks could well revise his estimate of what "the return to



the Middle Ages" has done to our younger writers. It may well be, of course, that if indeed those younger writers thought at all about the Middle Ages, they did so in the inexact and misleading terms that color Mr. Brooks' estimate of the period. The point is, however, that the Middle Ages ought not to be thought of in that way. If younger writers would return to the true spirit of the Middle Ages, they would find them far from being a debilitating influence. They might even see what Sigrid Undset saw:

Her inspiration is not simply Norway's past, but the history of Europe and Christendom. None of her contemporaries has heard the voices of the past as she has done; neither has any of them seen further into the future and been more aware of the darkness which lies before them and of the way through to the light beyond (emphasis added).

It is lamentable that Mr. Brooks, in pleading for a return to the accents of nobility in literature, has written off the spirit of an age when man's aspirations were noblest.

CBC's twenty-fifth anniversary dinner

The Catholic Book Club, as members already know, is celebrating this year the twenty-fifth anniversary

of its foundation. Since members in considerable numbers have expressed their desire to signalize the occasion by a commemorative dinner, plans have been made for such a celebration. On Thursday, May 21, all interested will foregather at the Hotel Roosevelt, Madison Ave. at 45th St. in New York City. The Hendrick Hudson Room has been reserved for the reception at 6 P. M. and for the dinner which will follow at 7. Reservations are \$7.50 the plate and tickets may be obtained by writing to The Catholic Book Club, 329 West 108 St., New York 25, N. Y. This will be an occasion on which you may meet, see and hear a good array of Catholic authors. There will also be an exhibit of the CBC selections over the twenty-five years, and the press and the publishing industry, Catholic and other, will be represented.

The Catholic Book Club became an operation of the America Press in 1948; since that time it has had a remarkable growth of some 600 per cent. Over the past four years it has distributed a total of 100,000 books, which have reached a reading public of some 500,000. The twenty-fifth anniversary dinner will provide the occasion for all who are interested in Catholic culture to help the CBC rejoice in the service it has been able to render.

A theoretician versus a thinker

THE WORLD AND THE WEST

By Arnold J. Toynbee. Oxford U. Press. 99p. \$2

RELIGION AND CULTURE

By Thomas P. Neill. Bruce. 73p. \$2.75

It has often been remarked that in spite of the phenomenal knowledge our age has accumulated, there is a great need of critical discernment. The literary career of A. J. Toynbee is a very good illustration of this truth. When, in the 'thirties, the first six volumes of his imposing *A Study of History* were published, the reading public gasped at his immense learning, and the literary magazines readily declared him "the greatest living historian writing at the present time."

Then an abridged version of his great work was compiled by a disciple. Many who had passed in silent reverence the library shelves loaded with Toynbee's larger volumes read it—but the intellectual or spiritual emolument which they were able to draw from it was no greater than that which they had drawn, years before, from the once so popular and now almost forgotten *Decline of the West*, by Oswald Spengler.

Now, some time in advance of the

appearance of the remaining part of *A Study in History*, Mr. Toynbee comes forward with a tiny book whose purpose it is to introduce a subject that will be dealt with by him in one of the forthcoming four volumes of his work: the encounter between what he calls "the West" and the outer world. Perhaps he has done a service to the public by publishing this booklet. Hardly any other small book has made so apparent all the vain glory of the theorizing of such scholars as Toynbee, Spengler and Sorokin, and many others who have denied the unity of history as a drama and treated it as a mere object of science.

Speaking of "traveling culture-rays, diffracted . . ." and using many other locutions which in science have their purpose but in history are meaningless, the British scholar does here again what he had been doing for years: he heaps upon the reader facts which have been selected and even modified to fit a theory. Thus—as one example from among many—he simply ignores the relatively modern rise of Russia as well as the centuries-long existence of the early medieval Kievan state. He even speaks of the ruthless expansionism of the half-Tatar Muscovites and their Bolshevik successors as the "recapturing of the Russian territories."

His prefabricated theory, this time, is that the present international situation is similar to that in the Mediterranean orbit shortly after the death of Christ, when the new Eastern re-

BOOKS

ligions, "for the sake of converting a Greek-educated pagan public, clothed themselves in divers forms of Greek dress." Is it not evident that, quite contrary to Toynbee's theory, the "religion" which attacks us on all the fronts is not an Eastern religion, but a pure-bred Western product, conceived by Karl Marx in Cologne and in London, with some equally Western nationalism added?

The main purpose of Professor Neill's lecture is almost the same as that of *The World and the West*: to investigate the spiritual struggle in which our generation is engaged and to evaluate its significance for history by finding out the elements which this struggle and history in general have in common, above all, the elucidation of man's relationship to God.

It is a classical work in all its aspects. Based on an extensive study, but soberly factual in its conclusions, it presents more intellectual wealth in its seventy pages than many a bulky volume. Its ardent style reminds us of Albert Camus' warnings against those who "in despair, revolt against God as well as against history."

Whereas Toynbee's vision has never exceeded the horizon of political history—with some, mostly distorted, ob-

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servations on religion added—Dr. Neill makes a serious and profound attempt to understand the creative activity of man in its entirety. The paragraphs he devotes to the study of literature seen as mirror of culture are especially worthy of close attention.

He has a positive message to offer, but he has no need to distort facts to support this message. "It must be understood," he says, "that Christians do not assert that their view of man means they know everything about man and can learn nothing more." What a relief for the readers of Toynbee's treatise, where much is distorted and nothing offered.

BOHDAN CHUDOBA

Three on U. S. leadership

ISOLATION AND ALLIANCES: An American speaks to the British

By Walter Lippmann. Little, Brown. 56p. \$1.50

OUR APPOINTMENT WITH DESTINY: America's role on the world stage

By Ernest L. Klein. Farrar, Straus & Young. 230p. \$3

The sole thing which these books can be said to have in common is that they both deal with the subject of American foreign policy. Lippmann is, of course, an internationalist; conversely, Klein admits he cannot avoid the label of isolationist.

Walter Lippmann's little book maintains that American foreign policy has had but two phases. The first, an isolationist phase to a large extent, saw the United States relegate its European interests to a secondary position. We were content to be an auxiliary Power which supported and redressed the balance of the Old World when it became necessary.

Since 1945 the United States has become a primary world Power which had "to organize a coalition that did not exist." Isolationism became a thing of the past (a view which Mr. Klein certainly would not accept) as the United States recognized the necessity of preserving and defending Europe. The Atlantic alliance is the cornerstone of our foreign policy. Peace can be secured if Germany is evacuated by all foreign troops and then unified. Following that, an accord must be reached between France and Germany. Finally, Germany and Poland must be encouraged to settle their differences amicably. Such a Franco-German-Polish accord would go a long way toward the achievement of a genuine European system.

The idea of an Atlantic alliance

is repugnant to the author of *Our Appointment with Destiny*. To put it as succinctly as possible, his thesis is that America's sole hope of salvation lies in "clinging fast to the basic tenets of democratic American capitalism." We have become a frightened and confused people. We must conserve the heritage of freedom and the tradition of tending to our own business that we received from the "Basic American." Our preservation lies in making ourselves strong at home, a sentiment which is reminiscent of the Hoover-Kennedy thesis; in curbing our "officiousness abroad"; and in conducting ourselves "as friendly but not obtrusive neighbors." Such a program will lead to a happy future unless the Russians are crazy enough to attack us and thereby invite their own destruction.

Mr. Klein is given to being rather dogmatic and positive in the expression of his views. Frequently he is not on the soundest ground. His statement, for example, that errors in navigation brought the Pilgrims to Plymouth is merely conjecture, since no one knows to this day what really happened. He is also guilty of confusing the Holy Alliance with the Concert of Europe. Furthermore, the correct name of the Chinese general mentioned on p.174 is Yuan Shih-kai.

Then, too, such statements as "Communist Russia, as far as her relations with the world are concerned, is merely following the foreign policies of Czarist Russia" and "the major current threat to the American way of life is not communism, but fascism from the Left," are certainly open to dispute.

THOMAS H. D. MAHONEY

THE AMERICAN ROAD TO WORLD PEACE

By Sir Alfred Zimmern. Dutton. 287p. \$4

Sir Alfred Zimmern, co-founder of the Geneva School of International Studies, professor emeritus of international relations at Oxford, long observer of world politics and resident of this country in recent years, is qualified to write about world peace. He is convinced that Americans have discovered the only road to peace, and in this volume he tells the American reading public in a clear and easy style why this is so and why they must not, despite the "treacherous hostility" of Soviet Russia, abandon the task that is before them. Such high praise is rare these days.

The book, although divided into twelve sections and seventy-three

Mickey the Angel

By William P. Gillyooly

Illustrated by
Margaret Ahern



- If you are twelve or so, if you are twenty-two or more, this story is yours. It is the captivating tale of one of heaven's most lovable angels, written in a style full of strength and freshness. With light, sweeping strokes the author fills in the background while the action of the story unfolds, startlingly vivid and real. You will see Mickey, the guardian angel, as he goes about his task of guiding a soul to eternity. You will feel his disappointment and frustration when things go wrong, and you will thrill and rejoice at the happy conclusion. Mickey the Angel will hold your interest from the opening paragraph to the final period. \$2.50

WHEREVER GOOD BOOKS ARE SOLD

THE NEWMAN PRESS • Westminster, Maryland

chapters (some of them only a page in length), has two parts: first, an explanation of what the American road to world peace is and why Europe has failed to discover the road; second, a chronicle of America's impact on world politics since Woodrow Wilson emerged as a national political leader.

The first part, by far the more important, demands further development, and one wonders why more space was not devoted to it and less to the chronicle, for the reader can get a better understanding of the step-by-step development from books like *The United States as a World Power* by Samuel F. Bemis. And the reader surely will be seeking more definite suggestions for salvaging the UN from the "treacherous hostility" of Soviet Russia, since the author holds that American leadership in the UN is a milestone on the road to world peace. The prediction that "the Soviet Union will be a historic memory" in fifty years' time does not solve today's problem of the Soviet's corrosive UN membership. Can the UN long survive under present conditions? The blank pages that separate the plethora of

chapters could have been put to better use.

Why is the American road the only one? Because, we are told, the United States is a new type of world Power—"the first free Great Power in history." Freedom has found a natural home in North America where a community, a body social that is a constitutional reality, has been developed out of diversity and where the problem of freedom and power has been solved. Europe has failed because she was so long befuddled by the notion of sovereignty and no free Great Power now remains to lead. Sir Alfred Zimmern ignores completely the mighty efforts of the Roman Pontiffs during the past half century, and especially the wise directives of Pius XII, toward a political community of nations.

American readers will find the volume encouraging, but one cannot escape the impression that much of it was written in the immediate postwar years when uncontrolled optimism was the prevailing atmosphere, and that it was but slightly edited prior to publication.

WILLIAM L. LUCEY

The Generals and the Fuehrer

HISTORY OF THE GERMAN GENERAL STAFF

By Walter Goerlitz. Translated by Brian Battershaw with Introduction by Walter Millis. Praeger. 508p. \$7.50

This apologia by a young German military historian has significance for Americans, especially Catholic Americans, for it poses the philosophical problem of the professional officer in modern revolutionary society. The German officer corps was ensnared in some military contradictions, but it was between the iron jaws of Christian ethics and military duty that Hitler in his fanaticism inexorably caught them.

The Catholics Halder, von Leeb and von Stauffenberg, and especially the Christian strategist Beck, all sensed a higher duty beyond the military perfection of Rommel or Guderian, but they could not define such duty sufficiently for it to form a guide for their actions. Hence they allowed Hitler to engulf the world in a war they wished to avoid and to destroy the Germany they wanted to preserve. French officers were to a lesser extent caught in the same enigma.

Faced with the threat of world communism the United States has the largest peacetime military establishment in our history. Our young men are entering this profession in greater numbers. Little is being done to prepare these future military leaders for the ethical use of the instrument of power that will be placed in their hands.

Our twentieth-century wars have caused the military thinking of the West to be imbued with the philosophy of war expounded by Clausewitz, the disciple of Kant and contemporary of Hegel. Mr. Goerlitz outlines this philosophy succinctly in pages 60-64, the most important in the book.

Our danger lies in the fact that the Lenin version of Clausewitz is as much the rule for Soviet leaders as the Lenin version of Marx. There is a growing feeling that Clausewitz is not the proper guide for Americans in this hour of peril. Victories can cover a multitude of errors. A sound and lasting American philosophy of warfare is needed today, but our schools and colleges are doing little to meet this need.

The book itself is not so much a history of the General Staff as a biography of its Chiefs. It is, of course, more interesting to read of personalities than of abstractions or organizations. Walter Millis' introduction is thought-provoking.

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Half of the book is devoted to the period before Hitler. Chapter XII, covering the period from 1935 to 1939, is entitled "The Struggle against Hitler." It is really the story of the struggle between Hitler and the collective conscience of the General Staff. Hitler won and the rest of the book is anticlimax.

This American edition is a shortened British translation which is generally good. A glossary of the untranslatable German organizational terms would have helped. There are no maps or organizational charts, a serious defect in a book about military operations and administration. The index is poor and there is no bibliography. The original German edition is much better in these respects.

Despite these defects, this is the book among the growing literature in English on German militarism that can best help Americans to understand this historical aberration. Mr. Goerlitz has maintained a sympathetic objectivity, whereas Telford Taylor's *Sword and Swastika* (AM. 12/27/52) offers only legal subjectivism, while the books by the surviving Generals Guderian and Speidel are military treatises.

The painful lesson to be drawn from the philosophy of Clausewitz and the history of the German General Staff is that total war always obeys its own law of self-extension.

JOHN D. HAYES

HITLER: A STUDY IN TYRANNY

By Alan Bullock. Harper. 738p. \$6

"With us the Leader and the Idea are one. . . . The Leader incorporates the Idea and alone knows its ultimate goal." Thus spoke the ruler of the Third Reich, and it was no casual boast. The war into which Hitler plunged the world on September 1, 1939 was solely the result of his personal decision. No Cabinet had met

for two years, and anything that could be called a German Government had ceased to exist. At the opening of hostilities the Fuehrer emphasized the arbitrary character of his rule by appointing Goering and then Hess as his successors were anything to happen to him. The course of the war would further demonstrate that no modern state had ever been so completely at the mercy of a man. Such a character demands study in this Age of Unenlightened Despotism.

Mr. Bullock gives us the best account to date of this strange personality who will forever remain something of a mystery. He has carefully mastered all available sources, including the captured documents. He is cautious on disputed points and candid where there are gaps in the evidence. Combining professional skill with clarity in presentation, the author has given us a readable and enlightening volume that should be studied by all who pretend to a knowledge of our time.

Hitler was a political genius who correctly estimated the complex situation in Weimar Germany and understood the possibilities of mass manipulation inherent in modern technology. Too impressed by the power of the state to risk revolution in the streets, he pursued the tactics of legality and presented the world with the clearest instance of "revolution after power." He was aided by the inability of his enemies to combine against him, by the benevolent neutrality of the Army, and by the stupid complicity of the German Right. Using the forces of discontent to build mass support that he was unable to turn into a majority, he used it as a threat and as a promise to persuade President von Hindenburg's advisors to give him power.

Once he had crushed all internal dissent, Hitler showed equal genius in grasping the international situation of the 1930's. "There is no solidarity in Europe" was his premise; the tac-

tics of legality, his means; the division of his possible opponents, his stock technique. He knew how to use the grievances and illusions of his neighbors. His astute handling of Mussolini and his insight into conditions in France, which he had never visited and whose language he did not read, are two instances of his penetration in human affairs.

Hitler's final failure had the same roots as his early success. With his brilliant political gifts went a vulgarity of mind and an unstable temperament which refused to accept any evidence but his own intuition. Once he had arrived at a commanding position in Europe, he abandoned all restraint and fell victim to megalomania. Having proved his generals wrong in his earlier victories, he ended by ignoring them entirely and ordering the occupation of cities 700 kilometers away without a reference to logistics.

There is a frightening parallel between Hitler and some of the aspects of the Soviet regime: the mechanization of the human beings in the state administration; the use of division and penetration in foreign affairs; the repetition of the slogan "peace"; the capacity to mobilize varied discontents; the deliberate fixing of the standard of living at a low level to build military strength; the stimulation of national feeling and effort to a point where it must end in aggression. Over us all hangs a frightful uncertainty: will the present Soviet rulers, unlike Hitler, and unlike Napoleon, know when to stop before they plunge the world into chaos?

J. N. MOODY

ZORBA THE GREEK

By Nikos Kazantzakis. Translated by Carl Wildman. Simon & Schuster. 311p. \$3.50

The chief difficulty in reviewing *Zorba the Greek* is that there is nothing with which it can be adequately compared. The publishers warn that this novel owes "little or nothing to the contemporary traditions of the Western novel," and the reader hesitates before plunging into so uncharted a sea. Almost immediately, however, he finds himself swimming through a pool of light, color, wistful gaiety and impromptu wisdom—so uniquely exhilarating a fantasy that it seems irrelevant to say that it is a classic, that it transcends its species; for the reader is not sure that it belongs to any catalogued species at all.

The narrator, a bookish young Greek with a passion for Buddha and philosophical meditation, sets out for a holiday on the coast of Crete where

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sets out for
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he has hired a lignite mine. On the way he meets Zorba, an aged workman who offers his services for the enterprise. Zorba, the scholar quickly realizes, is a man of laughter, earth and action, just the person to unbend a mind too long held taut by the discipline of thought. A pact is made: Zorba is hired as chief workman on the condition that he entertain the narrator with tales from his past and songs from his *santuri*.

The rest of the book explodes with the adventures of Zorba. We watch him as he leads the workers at the mine, makes love to a *passé* cabaret singer, pirouettes his emotions into a dance, pokes mischief into the quiet of a monastery—through it all gazing with innocent wonder at the magic of creation, affirming the supremacy of folly and the sterility of speculation.

Mellow as an Horatian ode, impertinent as a Goliardic poem, disarming as Falstaff, boisterously irreverent as Rabelais: do these similes suggest anything of the heroic dimensions, the *aliveness* of Zorba? "I felt," says the author (and the reader agrees), "as I listened to Zorba, that the world was recovering its pristine freshness. . . . Water, women, the stars, bread, returned to their mysterious, primitive origin and the divine whirlwind burst once more upon the air."

Of course no such person as Zorba ever lived—except, as here, in the mind of the overtrained intellectual. He symbolizes the tortured moments when dedicated souls, journeying to the receding shores of truth, are bewitched by the siren-call of unshackled humanity, of paradise achieved without the intervention of reason.

It is superfluous to say that such moments are the stuff of poetry; incredible that this "stuff" should be packed on every page of this remarkable novel. One feels, watching the magnificent impishness of Zorba, that "life has accomplished its final miracle: it has become a fairy tale."

JOSEPH LANDY

BARBE ACARIE: WIFE AND MYSTIC

By Lancelot C. Sheppard. McKay. 210p. \$3.50

This is a remarkable book about a remarkable woman. It is a sympathetic, well-balanced biography of a sixteenth-century mystic who achieved her sanctity during thirty-one years of married life.

Because of the tangled political and religious currents of the 1500's, some knowledge of French history would help the reader follow Barbe Acarie's life with greater facility; but even for the uninitiated, Lancelot Sheppard presents a story which is not too hard to understand.

Barbe was born in 1566, and married some sixteen years later. She bore her husband six children. It was early in these years of marriage that she experienced her first ecstasies. The marvel throughout is her practical humility—or call it level-headedness and common sense if you will. Fully recognizing (and scrupulously observing) her obligations as wife and mother, she managed at the same time to be part of the councils of great Catholics of her time. Thousands of conversions are ascribed to her work; it was, moreover, at her instigation (after a vision from St. Teresa) that the Carmelites of St. Teresa's Reform were introduced into France in 1604. With all her activity and interior life, she manifested at the same time a prudent distrust of the unusual and a talent for efficient administration.

The names that pass through these pages represent some of the spiritual greats of Barbe's era—Pierre de Bérulle, Benet of Canfield, St. Francis de Sales, St. Vincent de Paul, and Pierre Coton, the Jesuit confessor of Henry IV. Bérulle does not fare too well in the story of his machinations to get the Teresian Carmelites into France; dubious means are not justi-

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fied in a try for an undoubtedly good end. In this, however, Barbe Acarie had no part; and her break with Bérulle occurred evidently because of her disagreement with his aims. Barbe was a Carmelite lay-sister for the last four years of her life. She was beatified on June 5, 1791, as Blessed Mary of the Incarnation, Widow.

One final accolade for the present biography: an excellent index.

FRANCIS L. FILAS, S.J.

STEPHANIA

By Ilona Karmel. Houghton Mifflin.
375p. \$3.75

By a strange rationalization that if one was a victim of the Nazis one is forgiven any human failing—as though persecution were cause for a sort of natural beatification—the author of *Stephania* manages to justify her heroine's numerous acts of defiance and unkindness.

Stephanie Ackermann, Polish Jewess, encased in a plaster cast from neck to hips, lives for a year in a Swedish orthopedic hospital awaiting her doctor's decision as to the advisability of surgery on her hunched back. She prefers to think it is courage which makes her refuse to let the young man she loves return to her, but actually it is bitterness and shame at her deformity suffered as a result of bestial treatment by the Nazis.

While her roommates, a fat, childish spinster and a sweet-tempered paralyzed girl, suffer their daily physical and emotional trials, Stephanie continues to live her interior life of books, dreams and sullen speculation as to her eventual cure. Only after her doctor insists that she perform simple manual services for her roommates in order to mitigate her own bitter outlook, does she manage to effect a limited measure of physical improvement.

Forced by the need to alleviate a long-felt sense of guilt toward her father, she confides to them, one sleepless night, that in Cracow, when the Nazis were closing in on their house, she refused to allow her father to escape with her because he looked "much too Jewish" for their mutual safety. The sought-for emotional relief is supplied her by their assurance that under the circumstances her act was justified.

Because this theme warrants profound, dramatic treatment, it is regrettable that love, compassion and suffering have no meaning for Stephanie unless they serve her own emotional needs. But the author is young, herself a victim of the Nazis. Perhaps in a later novel, as skilfully written as this first one, she will achieve the

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REV. FRANCIS L. FILAS, S.J., is assistant professor in the Department of Theology at Loyola University, Chicago.

THE WORD

It is one of the pities of contemporary piety that there is still no room in it for the Holy Spirit. This is not to say, of course, that the ordinary good Catholic either doubts the existence of the Third Person of the exalted Trinity or knowingly excludes Him from prayer. The average Catholic doesn't *know* the Holy Spirit, and so is as strange with Him as any man is apt to be with any stranger.

Unfortunately, the Third Person in God has suffered two historical misfortunes in His ceaseless effort to become consciously as well as actually present in men. The first misfortune was the work of the literary people, who translated the fine old Latin *spiritus* into the unhappy English *ghost*. The second misfortune came from the artists, who never got beyond a dove as the pictorial representation of that majestic Person who on His most celebrated epiphany appeared first as a mighty wind and then as flame. Anyhow, the Holy Spirit certainly does not play the gorgeous part in Christian minds that He certainly plays in the Christian liturgy.

One difficulty would seem to be—and here the wind and the flame are no more helpful than the dove—that we tend to think of the Holy Spirit, in so far as we think of Him at all,

as a vague force rather than as an extremely concrete and specific Person. He is some *thing* rather than Someone.

A second trouble is that we are none too clear in our minds about what this Person *does*. We think more or less accurately of God the Father as creating us, and we know well that God the Son redeemed us. We are apt to wonder somewhat irreverently just what God the Holy Spirit does, not knowing how much He does for us.

Our Saviour deals quietly with both these difficulties in the Gospel for the fourth Sunday after Easter. First, the Holy Spirit who is to come to the disciples is mysteriously but most definitely associated with both the Father and the Son. The Son is going back to the Father who sent Him, in order to send the Holy Spirit. The Holy Spirit will complete the work of the Son (who had been sent by the Father) by delivering a message which He will receive from the Son, who shares all that the Father possesses. All of this is naturally no clearer than it should be, but one fact, at the very least, emerges with luminous certainty. If the Father is Someone and the Son

is Someone, the Holy Spirit is Someone. He isn't a dove, a wind or a flame. He is God.

As for what the Holy Spirit will *do*, Our Saviour assigns Him two functions which should heartily commend Him to the enthusiastic love of any earnest Christian struggling to find some decent and relatively tranquil way through this miry and baffling and ominous world. The Holy Spirit will prove the world wrong. That non-spiritual or antipsiritual world around us, that busy, circumambient world of secularism or Marxism, that world strictly so called for which Christ refused to pray—to that world the whelming Holy Spirit will give the lie. He will show it hopelessly wrong.

Second, the Holy Spirit will teach us "all truth," thus bringing to perfection the task begun by that Saviour who called Himself the way, the truth and the life. Now, the real Christian ought to be delighted with anyone who will perform those two most desirable services. We really ought to be exceedingly fond of the Holy Spirit.

VINCENT P. MCCORRY, S.J.
Woodstock College, Md.

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FILMS

SHANE is the first Western to be undertaken by ace director George Stevens, and a remarkably good one it is. As a latecomer to the overcrowded field of outdoor epics, Stevens does not strive after anything revolutionary in the way of plot or setting. Instead he has performed the commendable task of taking the conventional and much-abused materials

of a hundred other Westerns and restoring them to their rightful and very considerable stature.

The focus of A. B. Guthrie's screenplay is the household of a Wyoming homesteader (Van Heflin) who is leading the settlers in their unequal battle to keep from being driven off their land by the cattle ranchers. In addition to the man of the house, the roof shelters his wife (Jean Arthur), his small son (Brandon de Wilde) and an efficient closed-mouthed hired hand (Alan Ladd) with a suspicious sensitivity to the sound of a gun being cocked.

This man, whom the boy worships

as a hero and to whom the wife is attracted in a wistful, carefully understated way, turns out, of course, to be the traditional Western figure, the ex-gunfighter who has seen the futility of violence. When, however, the chief rancher's campaign against the homesteaders descends to importing a hired gunman (Jack Palance) and condoning quasi-legal killing in cold blood, the ex-bad man reluctantly straps on his six-shooter in a good cause, outdraws his opponents and silently steals away out of the lives of the people he has championed.

Director Stevens invests these time-worn situations with a sense of actuality, a feeling for human values and historical perspective which makes one seem to be seeing them for the first time. In the scenic department he has lined up the prairie landscapes and Teton mountain back-grounds in his Technicolor camera sights in a creative, vital way reminiscent of John Ford.

Ultimately the superman heroics of Mr. Ladd strike a jarringly unreal note, but in general the picture is an intelligent, exciting, handsome and altogether superior Western for adults. (Paramount)

SOMBRERO might be subtitled "The Story of Three Loves below the Border." Based very loosely on Josefine Niggli's novel *Mexican Village*, the picture spins out three contrasting romances against some fetchingly Technicolored location-shots of Mexico.

One love story is of the light-hearted, comic variety in which a young couple (Pier Angeli and Ricardo Montalban) must resolve the long-standing feud between their respective villages before they can wed.

The second is melodramatic. A gypsy girl (Cyd Charisse) is held a virtual captive by her bullfighter brother (José Greco), who regards her as his good-luck talisman. Even after the matador's death in the ring, gypsy superstition inhibits her marriage to a romantic candy peddler (Rick Jason).

Finally soap-opera tragedy rears its head as the dying (unknown to all but himself) scion of a wealthy family (Vittorio Gassman) renounces his true but socially unacceptable love (Yvonne de Carlo) to marry the aristocrat (Nina Foch) his parents have chosen for him.

Despite its authentic backgrounds and superabundance of plot, the picture gives the effect, not of Mexican village life, but of a Hollywood musical and a soggy one at that. Its one real claim to distinction for adults, the superb dancing of José Greco, is all too briefly exploited. (MGM)

MOIRA WALSH

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THEATRE

CRITICS' AWARD. *Picnic*, by William Inge, has been cited by the New York Drama Critics' Circle as the best new American play of the 1952-53 season. The critics have made some baffling awards through the years, but the current citation exceeds all recent efforts to achieve absurdity. It makes sense only on the assumption that the men who constitute the judiciary of American drama, if called upon to render a decision in another field, would prefer Marilyn Monroe calendar-art to Gainsborough.

Picnic, aside from a certain facile craftsmanship, has few points worthy of comparison with several other new plays of the year. First of all, it has no moral content, except by remote implication. It is true that Mr. Inge has a sharp eye for observing the processes of life, but he seems wanting in ability to winnow the commonplace chaff from the dramatic wheat.

The characters in *Picnic*, for instance, are a little community of women and a man who is suddenly thrown in their midst. Life is placid among the women until the man appears and begins to flex his muscles. Then the girls are affluter and agog with a quickening of dormant maternal instincts, a suddenly roused yen for alcohol and urges toward the male animal. Basically, the action is not untrue to life.

Everyone has observed a group of little girls playing together quietly for hours—that is, quietly for children. Add one boy to the group and the noise and turmoil increase tenfold. Let an attractive woman enter a room where a number of men are at leisure, and every man in the place begins, perhaps unconsciously, to square his shoulders, adjust his tie or flick non-existent bits of lint from his apparel. This reciprocal alchemy between the sexes is generally held within proper bounds by normal masculine shyness and feminine common sense.

In *Picnic* the leading characters let their impulses run wild. If Mr. Inge understood the spirit of his art as well as he does its carpentry, he would know that drama is not a riot of instincts but a conflict of emotions.

The "best" play of any season, of course, is a relative term that depends on the quality of competition. There have been recent years when *Picnic*, on the score of competent craftsmanship, might reasonably have been judged the best play of a season marked by mediocrity.

During the past winter, however, several of our leading playwrights have been represented by pungent and provocative plays, some of them, in the opinion of the authors, their most serious and mature works. Moss Hart's *The Climate of Eden* and John Van Druten's *I've Got Sixpence* were produced during the first half of the season, while the New Year brought Arthur Miller's hard-driving *The Crucible*; *Camino Real*, by Tennessee Williams, came in with spring. While those plays may fall short of the dimensions of first-rate drama, they are thoughtful, imaginative and challenging. The authors at least made an ef-

fort to lift drama above the level of mere entertainment and to restore it to its proper dignity as one of the major arts.

Precisely why the critics named *The Love of Four Colonels* the best foreign play of the season is a mystery. Religious mysticism is immanent in the comedy, and religion is taboo in American drama. Perhaps the critics felt that a little religion in a foreign play is not too bad.

When the critics got around to choosing the best musical show of the year, their task was easy. The only answer was *Wonderful Town*.

THEOPHILUS LEWIS

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CORRESPONDENCE

English Catholics in 1603

EDITOR: In his review of Hugh Ross Williamson's *The Gunpowder Plot* in the April 18 issue of *AMERICA*, Robert Wilberforce asserts that at the accession of James I, "Catholics were still a very large proportion, possibly a majority, in the population. . . ." Because most Catholics, in order to avoid penalties for recusancy, resorted to the expedient of occasional conformity, it is impossible to ascertain their numbers with anything approaching accuracy. However, in 1635 a papal agent estimated the total Catholic population to be about 150,000, an estimate which probably did not err on the side of pessimism. This number represents no more than 4 per cent of the population of England at that time. Even had the strength of the Catholics been reduced by as much as one-half in the thirty years following the Gunpowder Plot, which is unlikely, they still could not possibly have composed as much as 10 per cent of the population in 1603.

The Ridolfi Plot is erroneously mentioned as the "Rudolfi Plot."

J. M. HAAS

Milwaukee, Wisc.

Religious Christmas cards

EDITOR: Valli M. Ryan laments (*Correspondence*, 4/18) that the choice of religious cards of rare beauty and distinction at remarkably low prices is virtually nonexistent. I fear she overlooked several successive advertisements that appeared in *AMERICA* before Christmas last year announcing that Irish Liturgical Christmas cards designed by the distinguished artist, Richard King, would be available in the United States for the first time at the extremely reasonable price of \$1 for a box of twenty.

I ordered five boxes from the sponsoring organization, the Catechetical Guild Educational Society, 147 E. 5th St., St. Paul 1, Minn., and heard many delighted comments from friends to whom I sent them. In turn, I received one of these exquisite cards from a friend in Watertown, Mass., identical with the one I sent her, bearing this note, "We read *AMERICA*, too."

AGNESE DUNNE

Manitowoc, Wisc.

EDITOR: Carping criticism will avail nothing in the campaign for Christian Christmas cards.

We Catholic dealers are quietly getting results by asking the help and

cooperation of the better greeting-card companies whose products we sell.

The oldest manufacturer of greeting cards in this country, and one of the largest, submits all his religious cards, everyday as well as Christmas, Easter, etc., to competent religious authorities to pass on the merits of theme and art-work.

He has even engaged the services of nuns in the Archdiocese of Boston to write the verses and sentiments for his complete religious line. They are paid at professional rates and their compensation goes to the support of their order.

This is constructive work that gets results. As for the art-work on Christmas cards, John Q. Public is not yet ready for some of the symbolic art so ardently defended by liturgically minded people. Let us educate him, but remember that education is neither a quick nor a painless process.

The Catholic dealers are in the vanguard of the Catholic apostolate. Support their efforts.

CHARLES A. TUCKER

Rochester, N. Y.

Hawaiian sterilization proposal

EDITOR: I read with interest and conviction your comment of April 11 regarding the proposed law for sterilizing the "mentally unfit" in Hawaii. Does the dehumanization of our retarded children have to reach the "sterilization point" before modern Catholic opinion boils over?

It seems that in many places the long tradition of the Church in educational and charitable effort on behalf of these innocent ones has almost died. We are nearly as competitive about the I.Q. as our worst materialistic neighbors.

When we really believe that retarded children also are made in God's image, we cannot be satisfied with having them herded into overcrowded, understaffed state institutions. With some assistance, we shall try to maintain them within the circle of the family's love and responsibility.

In this city the Holy Family Sisters conduct a weekly class in which they slowly and patiently teach our retarded children the essentials of their religion. When we see these children receiving Holy Communion or being confirmed, we have proof positive of the Church's stand on their human dignity.

(MRS.) ROSEMARY T. FRENCH
San Francisco, Calif.